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THE MOSLEM WORLD

A QUARTERLY REVIEW

OF CURRENT EVENTS, LITERATURE, AND THOUGHT
AMONG ~~MOHAMMEDANS~~ Muslims AND THE PROGRESS
OF CHRISTIAN MISSIONS IN
MOSLEM LANDS.

EDITOR:

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The Moslem World

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EDITORIAL

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THE CALL OF INDIA

IT is appropriate that this first number of the New Year should call special attention to the conditions, the needs and the opportunities of Moslem India. Our readers will welcome so full a presentation of this part of the Moslem world. Although we remember the teeming millions of other non-Christians in India, we must not lose sight of the fact that here is the largest compact unit of Moslem population in the whole world. According to the last census a total of over sixty-seven millions, more than the Moslem population of all Africa with Arabia and Persia added. In the Punjab there are ten and a half million Moslems; in Bombay more than three and a half millions; in the North-west Frontier provinces nearly two millions; in Oudh one million seven hundred thousand; in Madras Presidency two million eight hundred thousand; and in Bengal twenty-four and a quarter millions more. In Kashmir two million people, seventy-five per cent. of the population, are Moslem. Every large city in India has its Moslem population of thousands and hundreds of thousands.

Not only does India challenge attention because of numbers. It offers the greatest single opportunity in the Moslem world to Christendom because of the accessibility

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of those millions, their responsiveness and the freedom for the proclamation of our message and for its acceptance by those who are convinced of its supreme value. Since the days of Akbar the Great this land of many religions has increasingly offered an open field and a fair arena for the champions of truth. We must add that the situation in India is perhaps more urgent to-day than in any other land, because here as nowhere else reform movements and education of the masses have prepared the way for the good news of the Kingdom. What is called the Moslem unrest is not fundamentally political but social and moral.

The *Islamic Review* not long ago stated: "The truth is that Western education as imported at present demolishes the old building of one's beliefs, but does not arrange for the construction of another and more beautiful. The mind is unhinged; it knows not where to go to find repose, till at least Jeremy Bentham and Herbert Spencer dawn to it as embodiments of sound logic, wisdom and common-sense. The consequence is not very pleasant to look upon. The Hindu rails against the rulers, the Muslim turns traitor to the traditions of unflinching loyalty to Islam. Islam is a dead letter in educated circles. Where the Koran was read daily in the morning formerly, there, now, the *Pioneer* (newspaper) has taken its place." When men have lost their moorings and are adrift it is our duty to try and give them a new anchorage, especially as the West itself has caused them to lose faith in the old traditions.

Lord Bryce's words are terribly true: "We have disturbed their ancient ways of life for our own interests, because we went among them, some few doubtless with a desire to do good, but the great majority from a desire to make money and to exploit the world's resources for the purposes of commerce. . . . Are we to do this and yet not be responsible in God's sight if we fail to exert all our efforts to give these people by our conduct a just view of the Christianity we desire to impart to them?"

The whole situation in India, therefore, is a clear call and challenge to Great Britain's national responsibility for the social uplift, enlightenment, and emanci-

pation of its Moslem population. And when we consider the influence of India upon other sections of the Moslem world, especially Malaysia and the Near East, this responsibility cannot be measured by statistics. It is at once strategic and dynamic. To whom much is given, from them shall justly much be required.

Moreover, let it never be forgotten what a measure of success Christian missionaries have attained among Moslems in India. Referring to this Dr. E. M. Wherry has written: "The accessions from Islam, especially in Northern India, have been continuous during all the years since the death of Henry Martyn. One here and another there has been added to the Christian Church, so that now, as one looks over the rolls of Church membership, he is surprised to find so many converts from Islam, or the children and children's children of such converts . . . But perhaps the fact which tells most clearly the story of the advance of Christianity among Moslems in India, is this, that among the native pastors and Christian teachers in North India, there are at least two hundred who were once followers of Islam."

S. M. Zwemer.

THE PROBLEM OF ISLAM IN INDIA

(A DISCUSSION OF "METHODS")

"*India—The Opportunity to reach Islam*"
(*Lucknow Conference*)

——:o:——

THERE should be no need to direct the attention of missionary workers, both at home and abroad, to the problem of Islam in India. It arrests attention of itself. Yet to-day those directly concerned with Indian missions to Moslems (a mere handful !) feel the deepest concern, not so much about the paucity of their own numbers or the growing political and religious influence of Islam in India as about the attitude adopted towards those missions by the large majority of European missionary workers in India and the indifference of those who are to-day building up the National Church of India to the menace to the spiritual and moral life of that Church which unconquered Islam presents.

The European attitude, and we speak not of the "lay" and "political" attitude but of that of earnest, spiritually-minded missionaries, is, broadly speaking, that missions to Moslems are "too difficult"—to use the very words of a great Churchman and missionary statesman who visited India recently. Moreover, the "Short Service" system, the very saving essence of missionary higher education, has militated directly against such missions, because it seems to have drawn a line of cleavage between Mohammedan and Hindu student life and unconsciously to have thrown its influence and service into the scale of the latter as being more susceptible to "Western" ways and ideals of education and more inclined to put their own vernacular aside. Those who to-day touch the Moslem College Student are not missionaries but young English laymen of the Civil Service type, first-class men, but hardly

first-class missionaries, whose ideal is more a regenerated than a Christianised Islam.

The " Mass Movement," again, has tended directly to draw away the Christian forces from direct contact with Mohammedans. Some of the finest converts from Mohammedanism in India to-day are now pastors of Christian congregations drawn from the lower castes of Hinduism. True, the Mass Movement has drawn in a certain, and in some places not a small, percentage of Moslem converts, but they are of the " depressed class " type, country village men whose creed has been largely diluted with Hinduism. The attention of the Indian Church and missionary bodies has been, moreover, focussed on this " Movement," which now bulks so largely in the Christian purview. Missionary policy and statesmanship has been concentrated on this problem of Mass Movements ; while the " Nationalist " political movement has tended to secularise the Indian Church, to put evangelistic effort into a secondary place or definitely repudiate all efforts for the conversion of the more educated and influential non-Christians as interfering with ideals of nationality by raising contentious questions of creed.

Another, though more secondary cause of the recoil of many actually earnest Moslem enquirers, has been the deplorable tendency among Christians of the second generation and onwards to become un-Indianised in dress, language and social customs. The Mohammedan wishes, and rightly so, to carry over into Christianity his national dress, language and social customs in so far as they are not definitely anti-Christian ; he finds himself conspicuous in a semi-Anglicized Society, a " foreigner " in a religious community, which seems to have lost all resemblance to those of the country of its birth. The Christianised Mohammedan is unwelcome in the Christian community and finds nothing in it to appeal to his national or racial instincts. In some of our Churches he would be definitely repelled by the display of the figure of Our Lord, in others by grossly irreverent behaviour on the part of some of the worshippers to which he has never been accustomed in his mosque.

The Europeanised attitude of "sitting to pray" and staring about one, must shock a man whose every posture in prayer has been a matter of strict regulation and observance.

This article makes no pretence to deal with Islam *per se;* nor with the problem of the conversion of Islam viewed from within. The writer believes that the conversion of Islam is nearer than when we believed, but he also believes that a time of "hardening" may be induced in Mohammedans by the present unsympathetic attitude of the Christian Church towards their conversion, and so the "Golden Hour" be lost. "Do you not care for us?" "Are we not worth winning?" Such are the natural exclamations of the earnest Moslem enquirer after Christianity, who looks on the fact that the Church sends forth 5,000 missionaries to convert 240 millions of Hindus and but 130 to convert 66 million Mohammedans.

This article is a discussion of "Method," since it aims at a practical end. The point is: Are Moslems to be dealt with by "specialised" or by "general" missionary organisation? The writer believes that in areas where "specialised" Missions are proved to be necessary, communities of men and women are the right method to secure continuity and force; and he would call attention to the need of a "Round Table" Conference, to deal with the question in other areas.

The problem of the conversion of Moslem India is the problem of "Method" rather than of numbers. These are indeed formidable. The Viceroy of India rules in the name of King George a Moslem population equal to the whole population of Germany. One-fifth of India is now Islamic, one-hundredth only is Christian. In the Federated Malay States and the Straits Settlements there are 750,000 Moslems.

The largest Moslem populations are in Eastern Bengal and Assam—over 20 millions; Punjab, $10\frac{1}{2}$ millions; Bengal, $9\frac{1}{3}$ millions; United Provinces of Agra and Oudh, $6\frac{2}{3}$ millions; Bombay Presidency, some 4 millions; Madras, $2\frac{2}{3}$ millions; North-West Frontier Province, 2 millions; Kashmir State, some 2 millions; Hyderabad States and Panjab States and Rajputana and Sikkim,

over 1 million each. Bombay States add just 1 million; Burmah just ½ million; Central Provinces and Berar just 1 million; Baluchistan and States just 800,000; and lesser communities in nine other States.

As, save in Bengal (E. and W. and Assam), Hyderabad State, Madras and Bombay Cities, the Moslem population is fairly distributed, the question arises: Can it be dealt with by the ordinary missionary agencies? What "Method" should be adopted to cover the field of Islamic as well as Hindu India?

This question is more easily answered where Urdu is the common vernacular, but where, as in Bengal, Bombay, Madras, Burmah, Urdu is *not* the vernacular of the Province or State, it is clear that missionary work among Moslems calls for another agency outside the ordinary, for a staff of Urdu (Hindustani) -speaking workers, Urdu vernacular schools and literature, with, at least, one European *thoroughly* conversant with Arabic. Let me illustrate this by Bombay:

In the Bombay Municipal area 47 per cent. of the population speaks Marathi, 37 per cent. Gujarati; many of the latter are, however, bilingual, so that 25 per cent. speak Hindustani. These are almost to a man Mohammedans. To meet educationally the case of these, the Municipal Committee has erected and maintains three Urdu vernacular schools and rents other buildings as schools. In these schools the Koran is taught, and the text-books used are Islamic; there is a special staff of Urdu school inspectors, who are Mohammedans. In other words, the municipality has recognised the need of meeting the needs of the Urdu-speaking population by special arrangements, and the Moslem community itself has assisted in meeting their needs by founding and maintaining the fine Anjuman-i-Islam High School, opposite the Victoria Terminus. Twenty-five per cent., therefore, of the residents of Bombay are being solidly classed as Moslems, and dealt with as such on their own lines linguistically and religiously. It is, of course, the same in Peshawar, and in Hyderabad and Aurangabad in the Nizam's territory. In other words, where the Hindustani population forms a distinct part of a larger whole and

speaks a vernacular apart from the territorial vernacular, it is dealt with both by the Government and Municipal authorities as a special case to be dealt with by specialised methods, and those methods are Islamic in character.

Peshawar is an instance where the Government has deliberately played into the hands of the Mohammedans as against Christian Missions, by founding an Islamic College as a rival to the splendid Edwards High School of the C.M.S., and the same might be quoted of Bombay on the part of the Municipal authorities, though there Christian Missions had bartered away their splendid chances before the Municipality moved.

Educationally, it is to be feared that Bombay as a sphere for the operations of Christian Missions is a lost field. We might to-day have had the education of the Moslem youth of that city in our hands, for seventeen years ago Dr. Lefroy, then head of the Cambridge Mission and now Metropolitan of India, perceived this opportunity, but the two great missionary societies of the Anglican Church were blind to what lay to their hands, and it passed away for ever. One struggling Middle School, founded by a Christian Hindustani man from Delhi and now worked by S.P.G., alone represents the effort of the Christian Church to educate Moslem boys on Christian lines, while the splendid Robert Money High School (C.M.S.) and the famous Wilson College and Allied Schools of the Scotch Free Church and the American Marathi Mission's educational establishments, show what might have been done had the Church seen the Moslem problem as it saw the Hindu.

We now turn to another case, as successful as Bombay has proved a failure. To the honour of the C.M.S. be it said that the problem of the Moslems in Madras has been dealt with by the Society with a large measure of success. The founding of the Harris High School and other primary Urdu schools and female schools, and the devotion of two of their ablest and most devoted missionaries to the special case of Islam—Canons Edward Sell, D.D., and Malcolm Goldsmith—has proved to the hilt the need and success of specialisation among Moslems in a Province whose vernacular is other than Hindustani.

Had Bombay been similarly treated, Christian Missions would to-day be holding educationally, and doubtless also evangelistically, the commanding place in the second city of the British Empire, the second or third largest Moslem city in the world, that which American Missions do in Beirut and Constantinople.

It will probably be readily conceded that in the places where the Moslem population speaks a vernacular foreign to the territorial vernacular, the problem of Missions to Moslems can only be met by specialisation. We have now to see how far this applies to the great northern districts of India, where Moslems and Hindus alike speak a common vernacular.

This question of the relationship of Missions to Moslems to general missionary work, is likely to become before long a burning question among mission workers in India, and a "Round Table" Conference is needed to discuss the whole question of this relationship. Workers among Moslems are becoming deeply dissatisfied with the existing state of things. Every Conference in India within the last seven years has declared that the Moslems of India are not being effectively reached—and yet India presents "the opportunity to reach Islam."

We cannot claim that India as a whole is "the opportunity to reach Islam," and yet demand that, with regard to Moslems, India as a whole should be accorded the specialised treatment needed, say, in Cairo, or Beirut, and in India, manifestly needed in places such as Bengal, Bombay and Madras. That India in part, however, should be accorded such treatment is, we think, self-evident to any rational observer. Yet, if India is the "opportunity to reach Islam," it is so *because* (and this is very important) along with its political status and situation a large amount of useful work can be done among Moslems, and especially among village Moslems, over the northern districts, by men and women who simply know Islam by English study, and the vernacular spoken in common by Hindus and Mohammedans without one word of Arabic, inasmuch as their hearers do not know it. Copies of the Koran in a Roman-Urdu translation are easily obtainable,

and can be carried about and quoted ; discussions can be held, and are being held in Hindustani in Lucknow, Madras, Bombay and the Nizam's territory, in which converts can be and are frequently made. Literature can be distributed, such as Arabic Bibles, Gospels and the splendid Arabic " Kutbas," issued from Lucknow and Cairo ; while the works of Dr. Tyndall, Dr. Pfander, Imad-ud-Din and others, published cheaply in both English translations and Hindustani originals, will provide the worker with admirably balanced and convincing arguments against Islam and for Christianity.

In this way general missionary work, aided by educational work (where Moslem boys *will* attend—by no means a universal rule—schools largely filled by Hindu boys) can seize and deal with the " opportunity." But what we fairly *can* claim, and ought to be conceded, is that a " due proportion " (as was defined by the recent Conference of workers in Moslem Missions in India, held in London) of these " General " workers should be given time and opportunity to qualify themselves for this incorporating work among Moslems in their other work. That this is *not* done is the primary complaint against the missionary authorities in India to-day by men on our side. Not only are willing workers not given the leisure and opportunities of study necessary, being deliberately plunged in English pastoral or social work which absorbs all their time, but even in some glaring instances men who have been sent out to specialise in Moslem work have been attracted to other and easier sides of missionary activity, which have little or no connection with what they were sent to do.

Where work among Moslems can only be given an ordinary place beside the general work of a mission—*i.e.*, in Hindustani-speaking territories—we demand that this proportion shall be preserved and this opportunity given. In other words we shall not claim or expect " specialised " treatment for Moslems all over India ; for even were the ideal attainable, in view of the great services we should thereby lose from general Mission workers, the loss would balance the gain. But—and here we shall not give way—we claim the " due pro-

portion " ; and this, not only in men and women wholly devoted to Moslem work, but also in men and women encouraged and helped to qualify to do what has been outlined above.

If we are insistant in urging the claims of " specialized " Missions, let it be remembered that *until Arabic is conquered Islam remains.* Islam is wedded to Arabic in indissoluble bonds till death do them part, either the death of Arabic or the death of Islam. Arabic must be Christianised, if we are to win Islam. Islam must be won, if we are to win India.

Christian Arabic Prayers, Hymns, Liturgies, Lectionaries ; the Five Hours of Prayer ; the Call to Prayer ; Churches furnished more in Mosque-fashion and erected in Saracenic style ; these are methods which Missions to Moslems need. We have to take over from Islam all that we can with the least possible dislocation.

The Mohammedan *is* a Mohammedan. He cannot, save among the uneducated, be lumped with Hindus and aboriginals ; where he takes them, he makes them " seven times more " a Mohammedan than Christian Missions make them Christians. He will stand over against the Church as morally and religiously a " menace " and a rival till *you win him.* Mark, the future Church of India will not be able to win him, it will have to deal with heresies within and other foes without. *To-day* is the day to win Moslem India—*while the western element remains.* The day will come when the western element shall be taken away from it—the great body of western missionaries—and *then* will come the day of opportunity for Islam—it will break forth on the Church and overwhelm it.

Visions and prophecies of the fusion of the Islamo-Christianised element with the Hindu and aboriginal Christianised elements into the great unracial, National Church of All India and the Middle East are happier things to contemplate than a Church of the latter set over against an Islam neither fused, Christianised, nor conquered ; that left as our foe, which could, by the Grace of God, have become " of our Family."

S.P.G., Bombay. ARTHUR J. P. FRENCH.

MOSLEM MISSIONS IN THE DIOCESE OF BOMBAY

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BOMBAY, the beautiful! Bombay, the Gate of India! in normal times just under thirteen full days' journey from London. How many travellers to and from all parts of India now-a-days go and come *via* Bombay! Bombay is believed by experts to be the key to India, so far as concerns the Moslem missionary problem, and this opinion found expression at the Lucknow Conference of 1911.

This paper deals with the Moslem missionary problem in the Diocese of Bombay. This Diocese has an area equal to that of France or Germany, and comprises the Presidency of Bombay (excluding Sindh), and the Aurangabad Division of the State of Hyderabad, or the Nizam's Dominions. Of its population of 23½ millions, about one in every ten is a Mohammedan. It will strike readers that there are parts of India in which the Moslem proportion is higher than this—*e.g.*, Bengal, the Panjab, etc. But an examination of the composition of the two and a quarter millions or so of Moslems in Bombay Diocese will show that there is a specially urgent claim for evangelisation here.

I. *Bombay.* For a detailed account of the various Moslem peoples in Bombay city and island, readers are referred to THE MOSLEM WORLD of April, 1911. Here it is only possible to briefly summarise.

(*a*) There are in Bombay city about 100,000 *Urdu-speaking Moslems* of north-country origin, who are engaged in various professions and trades, as—*e.g.*, medicine, law, teaching, printing, bookbinding, book-selling, gold-embroidery, cap-making, etc. These are chiefly found in the districts round about Pydhoni,

Bhendi Bazar and Grant Road. They are easily accessible to an Urdu mission, and it was almost exclusively amongst these that the C.M.S. carried on work from 1859 to 1907.

(*b*) There are nearly 14,000 *Bohras*, and (*c*) nearly 13,000 *Khojas*. Both of these classes were formerly Hindus, who were some centuries ago converted to Islam. At the present time, many among them are men of wealth, learning and influence. Some of the Bohras, especially, are enlightened, and are setting an example to other Moslems in throwing off pardah. The Khojas, too, are an influential community, followers of H.H. the Aga Khan, but their religion is a corrupt form of Islam, largely coloured by Hinduism. Evidence of this may be seen in the Aga Khan's Mausoleum in Bombay, where Khoja devotees prostrate themselves, and make offerings of flowers, etc., before pictures of the present Aga Khan's ancestors. Both the Bohras and the Khojas belong to the Shiah division of Islam, and both speak the Gujarati language.

(*d*) There are over 15,000 *Memons*, business men, of Hindu origin, who, being original inhabitants of Kutch, speak Ḳutchi, a variety of Gujarati.

(*e*) There are over 1,000 *Arabs*, and (*f*) about 3,000 *Persian* Mohammedans. These are strangers in Bombay, there for business purposes. They must be approached through their respective Arabic and Persian, as they acquire Indian languages only very imperfectly. In addition to the above, which are the main branches of the resident Moslem population of Bombay, there is also a floating population consisting of (*g*) many thousands of *Pilgrims*, who pass between India and the Far East, and Jiddah, *en route* for Mecca. These stay in various sarais, or native hotels, in Bombay, and are of course of a great variety of tongues; and (*h*) numbers of *Lascars*, the native Indian crews of vessels in the harbour of Bombay, most of whom are Konkani Mohammedans, from the coast-lands to the south of Bombay, speaking a mixed tongue.

Enough has been said to show the cosmopolitan nature of the Bombay Moslem population, and the

linguistic difficulties which beset any attempt to carry the Gospel to them. But a little consideration will show the wide-reaching effect of such efforts, as Bombay Mohammedans have business and other relations with many distant places, both in India, and also far beyond. All that can now be said in favour of establishing a vigorous mission amongst them has been said many times in the past. The late Rev. J. G. Deimler, who began work in Bombay amongst the Mohammedans in 1859, under the C.M.S., pointed out in every report he wrote to the Committee the wonderful openings, and constantly appealed for help to enable him to attempt the gigantic task. But, except for his last six months in India, he remained single-handed until his retirement in 1895. In 1907, the C.M.S. was forced to abandon the mission to Moslems, through lack of workers. Several years later the S.P.G. sent out the Rev. A. French to take up the work which had been in abeyance for some time, through the retirement of the Rev. G. Ledgard, but he has been, and still is, crippled through lack of men and means, as well as pressure of other duties. Some work is being done by the Z. B. and M. Mission among the Bohra and Khoja women and children amid great difficulty and opposition. It was my privilege to be from 1900 to 1903 among the Bombay Mohammedans, and I can testify from my own experience to the comparative ease with which the work can be carried on. In this great city, the bigotry and fanaticism, which characterise the Moslem in smaller towns, are reduced to a minimum, and well-attended Gospel meetings used to be held regularly in a building at Pydhoni, where now stands a large new mosque. This is also Mr. French's experience, for he has held such meetings for several years past, and in both cases it can be said that they have not been without fruit in conversions. *But, it is sad to reflect* that *the Moslem work in Bombay* is to-day *not one bit better supported than it was fifty-six years ago!* The missionary is still *single-handed, without* any adequate *staff* of Indian helpers, and *without premises* in which to carry on the work! How greatly prayer and effort are needed that the Church may come to understand the

magnitude of the opportunity, and the urgency of the call to meet it! It seems to be true to say that the Moslem work has always been in too weak a state to attract the attention, and to enlist the sympathy, it so sorely needs.

A further consideration gives additional urgency to the plea for a strong occupation of Bombay as a centre for the evangelisation of Moslems—*up-country Moslem workers cannot get on without it.* All who have worked among Musalmans will know how often it becomes necessary that enquirers and converts should be sent away to the care of a missionary elsewhere; for Western India that place is naturally Bombay. In the small stations in the Deccan, any Mohammedan who shows a leaning towards Christianity quickly becomes a marked man, and the activity of Islamic propaganda causes him to be the object of overtures and inducements to return to Islam, which are in many cases successful. I expect every missionary who has had any experience of this kind of work could relate scores of instances of this. But, in Bombay, with its million of people, the man is like the proverbial "needle in a haystack," and is tolerably safe from persecution. Besides this, Bombay offers numerous facilities to such a man for earning a livelihood, which are denied him up-country. So that the C.M.S. missionaries working amongst the Mohammedans in the Deccan, are greatly interested in seeing the work in Bombay placed upon a sound footing, and regard it as a real and pressing need.

II. *The Deccan and Gujarat.* Unlike the Hindu, the Musalman seems to prefer the town to the village as a residence, and yet there are few villages without at least a small Moslem community. The Census figures show the following facts with regard to the Musalman population in the Deccan and Gujarat. There are very numerous villages with 1,000 (and less) Moslems; over a score with from 1,000 to 2,000; 36 towns with from 2,000 to 5,000; 10 with 5,000 to 10,000; whilst Sholapur, Aurangabad and Malegaon have each about 15,000; Poona has over 20,000, Surat over 24,000, and Ahmadabad over 45,000.

Recently the American (Congregational) Mission at Ahmadnagar in the Deccan has made a forward move by taking upon its staff an ex-Mohammedan, a man of experience, formerly of the Khoja sect. This is a matter for thankfulness, and it is to be hoped that other missions working in the Diocese will be moved to make a similar provision for their respective districts. The Church of Scotland in Poona has for some years been working amongst Moslem women; the missionaries of the Irish Presbyterian Church in Gujarat come into contact with, and influence to some extent, the Mohammedans within their area; The Z. B. and M. Mission has for several years carried on a work amongst Moslem women and children at Sholapur; and the C.M.S. has for the last ten or eleven years been attempting to reach the Musalmans of the Aurangabad and Malegaon districts, besides printing and distributing about 180,000 Urdu Tracts, specially written for Musalmans, which have gone to many parts of India, and as far as Burma.

But, when all has been said that can be said, about what is being done among the Mohammedans of Bombay Diocese, it still remains abundantly clear that that *definite and specialised work*, which experts all agree to be absolutely necessary, *has hardly been begun.* Mohammedans are now-a-days well primed by their Maulvis with arguments to use against Christians, and the Maulvis themselves are very keen to meet and refute the arguments of Christian preachers. It is impossible to ignore the claims of Islam; but they can only be successfully dealt with by those who have been specially trained and definitely set apart for the work.

To this end, *foreign missionaries ought to have a training* at Cairo; and some provision ought to be made *in India for training Moslem converts* to meet the Maulvis. Some of the most experienced workers are of opinion that a home for converts should be provided, so that the new Christian convert from Islam might be placed in helpful surroundings, and daily instructed in the doctrines of the Faith, whilst being tested as to his fitness for future service in the Church. This seems admirable, but probably it ought to be combined with a scheme for some

industrial work, so that those under instruction might be taught the Christian duty of work, and the dignity of labour, the failure to grasp which is one of our most serious difficulties in dealing with Moslem enquirers.

Let us pray that the Church may be quickened and filled with the fire of the Holy Ghost to arise and preach Christ to Moslems everywhere—to shew forth the love of the Father and of the Lord Jesus Christ—and to offer them that spiritual communion with God which many among them are feeling after. But, above all things, let us intercede with God that the Holy Spirit may be poured out in convincing and convicting power on the Mohammedans of Western India, that they may learn their *need*, and be led to Jesus Christ for its full *supply*.

HENRY J. SMITH.

"BEGOTTEN NOT MADE"

——:o:——

One of the greatest difficulties of the missionary among Moslems is undoubtedly to be found in this clause of the so-called Nicene Creed. The current Arabic rendering *mawlūd ghairu makhlūq*, an exact translation of the Greek γεννηθέντα οὐ ποιηθέντα, has for a Moslem nothing but physical suggestion. The Arabic *mawlūd* may mean "born" or "begotten"—*i.e.*, may refer to the mother or the father as also may γεννηθέντα—but it can be used only of actual birth, human or animal. So *walad* is to be distinguished from *ibn*, which is human only, and has a non-physical atmosphere. With the second element, "not made," there need be little difficulty. The idea is already familiar by association with the Koran, which, also, is *ghairu makhlūq*. Parallels, therefore, with the orthodox Moslem doctrine of the Koran, may lead a certain way towards the Christian doctrine of the Person of Christ, and should be used freely.* But they break at the word "begotten." The Koran is not even a Person which "proceeded"—ἐκπορευόμενον, *munbathiq*—from Allah, but is only a manifestation upon earth of the eternal quality (*ṣifa*) of Allah called Speech (*kalām*). That quality, like all the other qualities, mystically inheres in the essence (*dhāt*) of Allah in such a way that it may not be said either that it is He or that it is other than He. The Koran, therefore, is to be called "uncreated," although many varying formulæ have been used to express the relationship between its words—physically written, heard, remembered—and the eternal quality in the

* See Canon Gairdner in "Vital Forces of Christianity and Islam," pp. 30 ff., and my own paper, pp. 221 ff.

essence of Allah which the veil of the flesh does not permit us to hear.*

Our problem, therefore, is the negative one. How can we make plain to Moslems that "begotten" in this case is not to be understood in any physical sense? The positive problem of making Moslems understand what we *do* mean by "begotten" is vastly wider and deeper, is, indeed, one might say, the whole missionary message. Upon it I shall have to touch; but on the negative side the answer to Islam is to point out that the same expressions are used of the regeneration (παλιγγενεσία, Titus iii. 5; *al-mīlād aththānī*) of the individual believers.† They are said to be begotten of God in exactly the same terms as Christ, the one point of difference being that μονογενής, "only born" or "only one," while it is used normally as equivalent to Hebrew *yāḥīdh*, Arabic *waḥīd*, of an only son or daughter both in the New Testament and in the LXX. is used theologically only of Christ. The word, further, in that sense belongs exclusively to the vocabulary of John.

An unfortunate confusion as to this matter has entered into the English Authorised Version, through one word in Greek and one word in Hebrew having the two meanings of "beget" and "bear." Thus only the context can decide whether γεννάω and *yāladh* refer to the father or the mother. The same, of course, holds of *walada* in Arabic. At first sight it would almost seem as though the Authorised Version attempted to set up an artificial distinction between the expressions as used of men and of Christ; but its usage in 1 Peter i. 3 and James i. 18, shows that the translators had no objection to speaking of God's begetting men. The confusion, therefore, seems rather due to inheritance from previous translations, and to that laxity in the use of synonyms, real or imaginary, which they so often exhibited.

The following are the passages in order: (1) John i. 13, "but of God they were begotten," ἐκ θεοῦ ἐγεννήθησαν, A.V. and R.V. have both "born"; but R.V. margin

* See my "Development," pp. 335 f.

† This was pointed out long ago by Sir William Jones. See his "Memoirs," by Lord Teignmouth, p. 231, in ed. of 1804.

is " or, begotten." The precise force of the ἐκ here is somewhat obscure, which may be the reason of the doubt.

(2) On μονογενής in John i. 14, etc., it is not necessary to enter further, especially as the rendering in the Arabic version, by *waḥīd*, is much better than that in the English. In verse 18 the correct reading is almost certainly μονογενὴς θεός, " God only born," or, simply, " only God," which might be rendered by *Allāhu-l-waḥīd*, like θεὸς πατήρ and *Allāhu-l-'ab*.

(3) In the words of our Lord to Nicodemus, John iii. 3-8, the double use of γεννάω comes out clearly and makes the difficulty for the English translator. In verse 4 the meaning must be " born " as the context is of the mother, but the other occurrences are intentionally vague—including ἄνωθεν which is left hanging between the two meanings of " from above " and " again." If ἐξ ὕδατος καὶ πνεύματος be taken to mean " of spiritual seed "—as to an orientalist would seem almost certain—then the verb with it must mean " begotten." All this ambiguity is happily rendered in the Arabic with equal ambiguity except as to ἄνωθεν. And the ambiguity in the version is amply justified ; for whether our Lord spoke to Nicodemus in Greek or Hebrew or Palestinian Aramaic, the ambiguity was already in His expressions. In Hebrew He would have used the Niph'al of *yāladh* throughout, and in Aramaic the Ethpe'el of the cognate root.*

(4) The group of cases in the first Epistle of John may be taken together. In ii. 29, iii. 9 and iv. 7 the A.V. has " born " ; but the R.V. " begotten," which is clearly right ; in iii. 9 we have even σπέρμα. In v. 1-4 the R.V. has " begotten " throughout and " begat " in verse 1 ; but while the A.V. renders " begat " it alternates " born " and " begotten " in verse 1, so as to suggest that it regarded them as synonyms. In verse 4 it renders " born." In v. 18 the A.V. again

* For this passage in an early translation into Palestinian Aramaic, see Lewis and Gibson, " Palestinian Syriac Lectionary," 1899, p. 8. The Peshitta renders in the same way and also Delitzsch in his Hebrew New Testament.

alternates " born " and " begotten " as though synonyms and the R.V. reads " begotten." Throughout the Arabic version has one form or another of *walada.*

(5) In 1 Peter are two very clear passages. In i. 3, " who according to his great mercy begat us again (ἀναγεννήσας ἡμᾶς) unto a living hope " ; and verse 23, " having been begotten again (ἀναγεγεννημένοι), not of corruptible seed but of incorruptible." So the R.V. renders ; but the A.V. again alternates with " hath begotten " in the first and " born again " in the second.

(6) James i. 18 is equally clear ; " of His own will He brought us forth (ἀπεκύησεν ἡμᾶς) by the word of truth " ; compare ἀποκύει θάντον, " bringeth forth death," in verse 15. Curiously enough the A.V. has " begat " in verse 18 and " bringeth forth " in verse 15. These are the only two occurrences of this verb in the New Testament, and in the LXX. there is only one, in iv. Macc. 15-17. " Brought forth " is certainly right. It is unnecessary to enter upon the Pauline conception. He approaches the divine paternity from a quite different side, and does not use γεννάω of the relation of God to the regenerate believer. Yet he uses it as a metaphor for his own work. Thus in 1 Cor. iv. 15, " for in Christ Jesus I begat (ἐγέννησα) you through the Gospel," and also of Onesimus in Philemon 10.

These passages make it abundantly clear that " begotten," as used in the N.T., need not be physical, but may indicate a relationship entirely spiritual. That relationship we often broadly call regeneration ; it is wrought by God upon us, and as we through it become children of God (τέκνα θεοῦ John i. 12, etc.), we can be said to be begotten of Him. When Paul said that he " begat " the Corinthians and Onesimus, he used only a metaphor to express that he had been the instrument in their regeneration. But the work of God is different ; it is creative of a kind that both Greeks and Hebrews called begetting. To that I shall return.

Is there any equivalent in Islam for this direct, creative, working of God in the souls of men ? Moslems may use very different expressions for it, and may greatly object to our expressions ; but do they recognise

the fact itself? It would not be difficult to show from the Koran that Mohammed was as sure as any Calvinist that all changes in the heart of man must be wrought by God. But in Moslem religious biography there is an outstanding case which will bring together Koran and tradition and the personal experience of a great theologian. It is that of al-Ghazzālī, and he has told his story in his *Munqidh*. I translate from the edition of Cairo, A.H. 1303, p. 7: "During that time [almost two months] I was an absolute sceptic in fact if not in confession. At length Allah healed me of that disease, and my soul returned to health and balance, and the necessary intellectual truths came back, accepted and certain. That was not by arranging a proof and building up an argument, but by a light which Allah cast into my heart. That light is the key of the most of knowledge; and whoever believes that the mystical unveiling (*al-kashf*) is based upon abstract proofs, narrows the wide mercy of Allah. When the Apostle was asked what was the meaning of 'opening' (*ash-sharḥ*) in the saying of Allah, 'Whom Allah wills to guide He opens his breast to Islam' (Koran vi. 125), he said, 'It is a light which Allah throws into the heart.' And when he was asked, 'And what is its sign?' he said, 'Removing from the abode of deceit and returning to the abode of eternity.' About this same thing the Prophet said, 'Allah Most High created His creatures in darkness; then He sprinkled upon them some of His light.' It is from that light that the unveiling ought to be sought, and that light is poured forth copiously out of the divine bounty on certain occasions, and should be watched for; as the Prophet said, 'Lo, in the days of your earthly life, your Lord hath out-breathings; oh, then, be ready to meet them.'"*

It would be easy to translate this into Biblical terms; change in expressions only would be required. But while, through this beginning and through the further means described by al-Ghazzālī in the *Munqidh*, the individual in Islam is brought into a truly religious

* See, too, my "Religious Attitude and Life in Islam," p. 179. I have slightly corrected the translation given there.

attitude and into an intimate relationship to God, yet the relationship never becomes filial; it remains that of a creature, an *'abd*. This is an instance of the abiding influence of Mohammed upon the ideas and utterances of his followers. At every turn in the stories of the ecstatic life of mystical Islam we keep expecting that Allah will be represented as addressing his worshipping and yearning creatures with *Yā bunayya!* "Oh my son!" but these words, in my reading, never come. There is the utmost familiarity, jesting intimacy, raptures of the Lover and the Beloved, proud and, for us, blasphemous claims of influence with Allah; but sonship and fatherhood never. For Mohammed had rejected not only the special and eternal sonship of Christ but even God's general fatherhood of mankind. In thus blocking out one of the most fundamental conceptions in religion, he was evidently swayed by at least two considerations. The Meccans of his time made their Allah the father of subordinate goddesses; they asserted that he had sons and also that there was a relationship (*nasab*) between Allah and the jinn ("Encycl. of Islam," vol. i., p. 302). All this, of course, is primitive Semitic religion and kin to the "Sons of Elōhīm" in the O.T. But it was all abomination to Mohammed, and to eradicate its possibility he denied any fatherhood to God even of the most spiritual or metaphorical kind. The *word* even must never be used of Allah. His second consideration was the Sonship of Christ. That doctrine had come to him in a fantastically crude form. He believed that the Christian Trinity consisted of the Father, the Mother and the Son. That an Arabian sect existed in his time holding that faith seems certain; traces of it still remain.*

And not only against that view was his polemic directed, but against any view which made Jesus aught but a creature. And, further, his positive Christological teaching is so definite that we are compelled to recognise in it a system which he had himself been taught, and in him an eager disciple defending the faith committed

* Musil, "Arabia Petræa," Vol. iii., p. 91. There is a suggestion of the same in Philo's doctrine of his Logos.

to him by a master. The position of that master still abides, and dominates Islam.

In pre-Moslem Arabia, then, all spiritual beings, from the jinn to Allah, were conceived to be related to one another, even as the early Hebrews divided all intelligent beings into " Sons of Mankind " (*benē Adhām*) and " Sons of God " (*benē Elōhīm*), and reckoned God Himself among the latter. But there is no evidence that the Arabs regarded any men as kinsmen or descendants of a deity, as evidently did the primitive Hebrews and the other Semitic peoples. Yet though we admit this difference on the Arab side in Mohammed's starting point, it is a very striking fact that he should have succeeded in crushing out what has been so natural a development in other peoples. He must have been aware of the Christian and Jewish belief in God as the father of all mankind, but he effectually prevented that belief from forming any part of the faith of his followers. And it is illuminating to contrast with this inhibition the development elsewhere by which what was in the beginning a crude and often repulsive bit of heathen mythology was broadened and purified into a great religious truth. We have amongst the Greeks the Zeus of mythology moralised and becoming the father of Gods and men until Cleanthes' sublime *Hymn* was possible, which Paul quotes, " For we are also His offspring " (Acts xvii. 28). Again, if we go far enough back with the Hebrews, we find among them also a similar development. Most Semitic peoples regarded themselves, and in a very literal way, as children of their gods. When the great change came for the Hebrews, which lifted them out of Semitic heathenism and made them different from every other people of the earth, it did not eliminate such conceptions. In part they survived as crystallised poetical imagery or even mere phrases no longer understood; in part they were transformed, developed and spiritualised. There had always been a spiritual kernel in these primitive myths; myth is the way in which concrete-minded peoples, who think only in images and tales, express their ideas. Then as the thinking power of the people develops three things may, generally

do, happen. The myth may survive simply as a story —the earliest history or a tale told for amusement; or it may be utterly denounced and rejected for its crudity, absurdity and uncleanness; or it may be spiritualised and moralised—that is, the idea latent in it may be developed into new reality. We can see all three of these things happening to the Greek myths. They were used as history and they were told as tales for amusement; they were furiously rejected; they were worked out as creations of the deepest and most refined Greek thought, plumbing and expressing the most absolute reality. Mohammed sometimes chose the first of these methods, as when he fixedly retained the jinn; in our present case he chose the second and as fixedly rejected from Islam any conception of the divine paternity. How unhappy each choice was the development of Islam has amply proved.

The Hebrews were better guided. They frankly accepted the expressions of paternity and made a new thing of them. In Numbers xxi. 29 we have the sons and daughters of Chemosh; but in Exodus iv. 22 Israel is the first-born son of Jehovah. In Hosea i. 10 the people of Israel are the "sons of the living God," and in xi. 1 Israel is "my son." And even more direct language is used. The house of Israel in its idolatry says "to a stone, 'Thou hast begotten me'" (Jer. ii. 27), instead of saying it, as is the evident implication, to Jehovah. So, too, Deut. xxxii. 18, "Of the Rock that begat thee thou art unmindful, and hast forgotten God that gave thee birth." The LXX., in their translation of Isaiah i. 2, have a similar expression, *υἱοὺς ἐγέννησα* "sons have I begotten" for "sons have I brought up," and there is much to be said for the reading as Bishop Lowth saw long ago. But beyond this there is a strange development—or rather survival—which makes God also the begetter of the world as in the *Timaeus* of Plato.* In

* There are other striking parallels between the vocabulary of the "Timaeus," and that of John. The spherical *κόσμος*, called also *ὁ οὐρανός* is not only "begotten" by God the Father (*ὁ γεννήσας πατήρ*) but is also a *θεός* and *μονογενής*. The *κόσμος*, however, is not eternal but is formed after an eternal pattern, *παράδειγμα*. This attitude towards the *κόσμος* is, of course, quite different from

Psalm xc. 2, " Before the mountains were born or thou gavest birth to the earth and the world," seems to be the explanation of the unique *tōledhōth*, " begettings " in Gen. ii. 2, " These are the begettings of the heavens and the earth." The word and phrase occur elsewhere only of persons, as in Gen. v. 1, vi. 9, x. 1. This usage looks backwards, and shows that the Hebrew mind, secure in its knowledge and conception of Jehovah, felt no need to avoid such old phrases.

But there remain two usages, the full meaning of which lay in the future. In Psalm ii. 7 Jehovah says to a king on his enthroning in Zion, " Thou art my son ; this day have I begotten thee." The " begetting " was the enthroning as anointed king over the people of Israel, and so its outlook was to the final anointed one, the King Messiah. In this thought the verse is quoted twice in the Epistle to the Hebrews (i. 5 and v. 5). The second is in Proverbs viii. 24, 25. There we have personified as the teacher of men the primeval Wisdom by which Jehovah in the beginning created the world, a Wisdom which was not created but born, and that before all things. " When there were no depths I was brought forth . . . before the hills was I brought forth." This is the Logos (reason) that was in the beginning with God ; " all things were made through him." There is kinship more than merely verbal or of coincidence between the passage in Proverbs and the Prologue to John's Gospel.* And so the King Messiah and the eternal creative Word are the last expression of the realities dimly felt by the ancient Semites—in truth, mysteries hid from the foundation of the world.

Finally, a threefold and very real distinction must

that of John, but is like that of Philo, where the *κόσμος* is the son of God who " begat " it. Philo, apparently, uses " beget " simply for " create," although he shows no sign of contact with the Old Testament usage. " Timaeus," 34 B. ; 37 C.D. ; 92 B. ; Drummond, " Philo Judaeus," ii. 192-238.

* That the LXX. render in Proverbs viii., ix. with *σοφία* and not *λόγος* seems to have obscured the essential parallelism of the passages ; indeed, they appear never to have translated *ḥokhmâ*, " wisdom," with *λόγος* Nor does Philo act here as a bridge ; the Wisdom of Proverbs is for him, too, *σοφία*.

be observed. We have (i.) Paul's use of "begotten," which is a pure metaphor; so in Arabic there are multitudinous uses of *ibn* and some even of *tawallud* and *tawlīd*.

(ii.) The creative working of God in the hearts of men. Inasmuch as by this they become children of God in a peculiar and intimate sense beyond that of Cleanthes in his *Hymn*, and enter into an immediate and vital relationship to Him, issuing in obedience, they are said to be begotten anew and from above of spiritual seed and born again. This is not a metaphor; it is an event as real in the spiritual world as our first birth in the material. Islam, as we saw, knows the fact as well as does Christianity, but declines, following Mohammed, to understand, and express it in this way. The newer psychology knows it, too, however it may choose to name and interpret it.

(iii.) The eternal Sonship. This has been grasped at in various broken and distorted forms by different peoples. But, in the purpose of God, it fell to the Hebrews, through their holding fast to, and yet purifying and moralising the divine Paternity and through their personifying of a special divine Wisdom, begotten and with God before all things, a Wisdom that is also the guide of men, to lead directly up to the revelation in Christ of the person of God. For the doctrine of the Sonship of Christ is really the doctrine that God is a true personality and not an absolute unity. The genius of the Hebrews saw this and never hesitated to state Jehovah in anthropomorphic terms. Theologising Islam feared this, sought by cunning dialectic to avoid it, and condemned its Allah to negations and unthinkableness. The unity and the unreasoned will of Allah were saved, but for the thinking and devout Moslem the universe was left a mystery and its problems remained unsolved. And so we have the paradox that in spite of "begotten" and "only born," it is exactly the Gospel of John which appeals to that thinking and devout Moslem. For there he finds a clue to the mystery and a real person meeting his need.

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THE DOCTRINE OF THE UNITY IN TRINITY (II.)*

Facilitates, not Complicates, a Theistic Faith

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[*Note.*—In The Moslem World, Vol. I., pp. 381-407, there appeared an article entitled "The Doctrine of the Unity in Trinity," of which—in spite of this gap of four years and more—the present article is the continuation. The former article was a statement of five philosophical objections to the doctrine of the Unity in Trinity, with the reply to the same. The present one leaves the defensive and enters on the constructive argument.—W. H. T. G.]

We pass from our purely defensive ground to show that so far from the Trinity making a belief in a living God more difficult, it goes to make easier for us some difficulties besetting all monotheistic systems, and not least Islam; and especially the difficulty, Why should a self-sufficient God have created the world? and, after creating it, was not His self-sufficiency thereby imperilled? How real this difficulty is all students of Islam know. The Philosophers with their theories of Emanation (*ṣudūr*) and the Eternity of the World (*qidam al 'ālam*); the Sufis with their Tradition* are enough to prove that this difficulty is a real one; and, as a matter of fact, most agnosticism is owing to the seriousness of this very difficulty to many minds. We say that the doctrine of a Trinity makes the position easier, not more difficult.

Let us recapitulate the difficulties experienced by Islamic Deism in ascribing to God creation.

(1) How could a God, who is a self-contained Monad, pass over into actual creation and become a Creator? Have we not here *sirurat?*

(2) Before creation His nature was entirely inactive, only finding activity in creation. Its activities were

* *Kunta kanzan makhfiyan,* etc.

latent, not potent ; potential, not actual. Now potentiality is no substitute for action. It is, relatively to action, deficiency. And if we say that creation was required to release the attributes of the Creator from their latency and set free the quality of Power, with other qualities denoting action, then we have ascribed to Him deficiency and dependence of the first order.

(3) Creation in this case would mean for God the beginning of relations, for in creating He comes into relations with His world. But the beginning of relations would mean the beginning of a new kind of life for the Divine Being. This is against pure transcendence (*tanzīh*).

(4) Relation involves something in the way of reaction for both parties. What is this reaction but passivity ? He who hears, for example, is affected from without. This is against *tanzīh*. How could an absolute Being like the God of Islam limit His absoluteness, and condescend from it ?

Now the idea of a Triune God, as revealed through Christ, greatly lessens, if not entirely annuls, these weighty difficulties. We now see that :

(1) The doctrine of the Triune God reveals to us a God with eternal activities, not latent, but patent in eternal action. Love is the essence of His being, and love was always active in Him. And there is no type of activity more active than love. In creating, therefore, God was not " becoming " actively active after being only potentially active. He was simply acting in accord with His own ever-active nature. Creation itself was an outcome of love ; it was love willing the existence and the happiness of other beings. It was an outcome of love more than an outcome of power ; for love is concerned with the end, power with the means. Here is a very great difference between the Islamic and the Christian conceptions of God : Islam makes will and power the two sole qualities of God to which all His relations with man and the world can be reduced ; Christianity says God is Love ; it makes will simply the articulate expression of Love, and Power simply the handmaid of Love. Even the glory of God is simply the triumph of

His nature of Love. To all of these ideas Islam is a complete stranger. It cannot advance beyond the conception of an irresponsible Ruler. Such a conception is for ever lost in the Royal Fatherhood of God through Christ.

(2) The doctrine of the Triune God shows that creation did not mean for God the beginning of relations: for God in Himself is eternally related in the highest possible way—in a way that infinitely transcends the most highly organised and related being on earth. The creation of a world of relations is simply the reflex of the essential inwardly related nature of God.

(3) The conception of the Triune God removes the difficulty of ascribing reaction, limitation, passivity, and emotion to God, which is so fatal to pure transcendence, and which, nevertheless, is inevitable as soon as you have ascribed to Him creation. This difficulty has for us lost all its terror, for as we have seen that relatedness is of the very essence of God, we see also that limitation is simply another way of expressing relatedness. All relations are limitations; they all involve action and reaction, activity and passivity. God who is Father, Son, and Spirit, is the home of all these things. Why should we be afraid of these things? True love and true freedom are not absence of all limitations. But freedom and love are expressed in self-limitation, and blessedness is seen in the free play of action and reaction. All these things were found eternally in the bosom of the one Godhead, who is love, being Father, Son, and Spirit.

In the same way passivity is now shown not to be a thing that degrades God: in God is both activity and passivity. Blessedness needs both: love needs both.

So also emotion. The conscience, heart, and moral needs of men cry out for a God who stands not coldly aloof, but who truly feels; yet the intellect of man has feared to yield on this point, and attempts to figure God as totally unaffected by anything that man can do or suffer. But the doctrine of the Triune God who is Love shows that such fears are groundless, for love is the highest form of life. Emotion is part of the eternal, ethical life of God.

Thus we see that the dilemma which is fatal to Deism, viz. : that in creation God lays Himself open to reaction, limitation, passivity, emotion—and so to weakness and deficiency, is solved for us. These were no new things to God : they did not appear to Him to detract from His glory ; they existed quite apart from creation ; they were of His being, and in them He expresses Himself. Consequently when He graciously created a world, with which He entered into relation, and so allowed all the consequences of relation—self-limitation, reactions, passivities, emotions—He was doing no new thing : He was simply expressing His nature in time, as He expresses it eternally.

In regard to God's creating nature, it might conceivably be maintained that He did not in any way limit Himself, because He was creating something wholly under His own hand, capable of being acted on, but not of acting nor even of reacting, whose smallest motion was really God's doing. And being entirely mechanical, it would have no point of resemblance or similarity with its Maker. But what shall we say of man, God's conscious, knowing, willing, feeling creation ? How can we escape the conclusion that here at any rate there is a point of similarity between God's will and man's ; between God as mind and man as mind ; between God as knower and man as knower. If not, how could God communicate with man ? There cannot be intelligent communication unless the receiver is to some extent like the sender. To the oxen the hieroglyphics were, are, and will be mere marks. But to us they are messages simply because there is a point of mental similarity between us and those who wrote them. So prophecy itself involves this similarity between God's mind and ours. But it is impossible for pure *tanzīh* to admit any such correspondence or similarity. Yet it attempts to assert the possibility of communication. This is contradictory.

If Islam replies that the world, including man, is in every respect a tool in the hand of God's power, we say that many of the former metaphysical difficulties still remain (see last chapter), and moreover that it makes impossible the quality of love in God : no one loves a

machine, though he has absolute power over it. And of course it is even more impossible for a machine to love its worker, even on the assumption that it is rational and can understand the communications made to it by its Maker.

But even this assumption (that the machine is somehow rational) must be denied on pure *tanzīh* principles. Why should *tanzīh* deny reality to the *will* of man as a free, that is self-exercised, thing, yet allow to man's intelligence that it is real and self-exercised? So here there is a dilemma: either you allow that man's intelligence is real, self-exercised, that is, capable of give and take, in which case you must say that the knowledge of God not only gives, but also takes; not only communicates with, but is communicated with; not only knows but is known, not only speaks but hears—all of which is a species of passivity and contradicts *tanzīh: or* you must say that man's intelligence is as mechanical and as illusory as his will; he seems to hear, but it is only God hearing Himself; he seems to speak, but it is only God speaking to Himself; he seems to know, but really he only dreams. His individual consciousness is an illusion—his very individuality and selfhood vanishes, and he becomes like a character in a novel, a thing that seems to act and think and speak, but really only exists in the mind of its writer. So that if *tanzīh* is incapable of being harmonised with the creation of nature, it is doubly incapable of being harmonised with the creation of any spiritual being such as man.

And in fact we often see, in the history of Islamic thought, men who have in their very insistence on absolute *tanzīh*, positively asserted this very thing, namely, that only God exists, and that all other existence is illusory, a semblance. This is the thought that underlies the name for God—Al Ḥaqq (the Real). They mean that no other being has reality or existence. These men, whether they know it or not, are pure pantheists, their belief resembling the Indian philosophic pantheism, which regards all phenomena as Māya (illusion). Thus easily does pure *tanzīh* fall into its extreme opposite. In the language of these men, *tawḥīd* did not merely mean

calling God *one*, but calling Him the only one—*i.e.*, denying reality or even existence to all phenomena whatsoever.

Such are the terrible difficulties, intellectual and moral, into which the Islamic doctrine of God falls, especially in relation to the creation of *man*.

But the difficulties seem almost to vanish when we conceive of God by the aid of the mind of Christ, and know Him as Father, Son and Spirit. We have already seen how this trinitarian conception as Love facilitates the conception of Him as Creator of the world generally. How much more then of man, particularly !—man, who alone of all creation has, decisively, the power of memory and forethought, of self-consciousness and of other-consciousness, of conscience, rational thought—in one word, who alone of all created things (as far as we know) has spirit, and is capable of prayer, gratitude, and love ; who is like unto God, " in His image " in these respects. We note the following considerations :

(1) If God created a being capable of love, while He Himself is incapable of real love, He created a being greater than Himself ; for " love is the greatest thing in the world." But we have seen God *has* love—is love ; therefore the creation of a loving creature occasions no surprise but the reverse.

(2) For creation, if it has any significance, must have for its end the manifestation of the glory of God—by which we do not mean His power, for that were by itself and in itself a barren display—but His love and His power *in His love*. Therefore would creation have been utterly incomplete had it stopped with the solar system—or with the minerally constituted earth—or with the vegetable kingdom. Why ?—Not because these things were insufficiently marvellous, for who can positively assign degrees of marvel to the creation ? Why then ? Does not one feel the answer to be that these things were incapable of consciously knowing God, or loving Him, or glorifying Him, or being or becoming like Him ? That is the answer. And it shows us, further, why creation did not stop at the animal world, from the amoeba up to the ape. The same answer holds good.

Man is the crown of it all, and to man all points. In man, creation suddenly awakes into full consciousness, as one wakes out of a dead sleep or a confused dream. In man, God has one to whom He can talk and who can talk with Him, in other words, one *like Himself.*

Now this point of "likeness" is abhorrent to the Moslem, for it conflicts with his abstract doctrine of uniqueness. But he only denies it at the heavy cost of denying also the possibility of communication and love between God and man. For, as we have seen, conscious communication absolutely implies some point of spiritual similarity between the two, and love implies the same, *a fortiori.* And thus we find in the forefront of the Bible, "God created man in His own image"—a truly inspired word: and we find in the epilogue of revelation, "the new man, which is renewed in knowledge after the image of Him that created him."

It is true that this word of Genesis has been adopted by Islam in the form of a tradition. This tradition has always fascinated Moslem theologians, but has perhaps equally embarrassed them. If any one wants to see how they sometimes do all they can to explain it away and evacuate it of meaning, let him read Al Ghazāli's "Mishkāt el Anwār," pp. 34, 35. We conclude, however, from the existence of this tradition that there is a yearning in Islam itself to establish a closer link between man and God. The answer to that yearning, as we are seeing, is to be found in Christian, not Moslem theology.

(3) The doctrine of the Trinity shows us that here we have no absolutely new principle: God saw in His Son and Word the "express image of His person" (Hebrews i. 2) from all eternity. So the creation of a world in the highest rank of which He could see the image of His person, finitely, is seen to be no longer strange or new, but in accordance with His essence. The definition, or description, of the Christian doctrine of the Trinity given by Fr. L. Cheikho in his reply* to a virulent Moslem attack on Christianity,† is so interesting that we quote it here in full:

* Tafnid at Tazwir li Muhammad Tahir et Tannir (Refutation of the Falsification of Mohammed Tahir et Tannir).

† El 'Aqa'id el-Wathaniya fi'd-Diyanat an-Nassraniya.

" God, the One, the possessor of glory, perfection and an essential unity that admits of no division, is an intelligent Deity, having knowledge of the Reality (*haqiqat*) of His divine substance (*dhat*) from all eternity ; and by this perfect knowledge of that Reality, which does not in any way take away from His essence (*jowhar*). He causes to overflow (*yufid*) on to that Image (*surah*) the totality of His perfections, as though He were it and It were He : and *this* is His self-subsisting Word which was never subject to the creative fiat. And because it emanates (*sadira*) from Him and is begotten from Him in thought, not by motion, and not in space nor time, abiding in Him continually, we call It " Word," and Him " Father," just as we call the concept of our own thought, the production of our intelligence, " the *son* of our thought," or its " *word*," which word our lips utter without severing it thereby from our intellect. Only, *our* word is an *accidens*, while in God there is no *accidens*, so that we are bound to assert that *God's* Word is God just as much as is Its Source. Further, since the Son resembles the Father, being His essential Image, there must be a connexion between the Father and His Word whereby the Father loves His Image and that Image is drawn to its Begetter. And this connexion also is not an accidens, but is likewise an essence (*jowhar*), the Holy Spirit, the mutual love betwixt Father and Son, proceeding from Them both."

(4) That which seems specially difficult to the Moslem is a help to us, viz. : that a *conscious* created being seems to necessitate self-limitation more than ever. For love, as we have seen, lives in and by self-limitation.

Another question calls for consideration : Is the Incarnation contrary to reason ?

We shall not consider the Incarnation in all its aspects, but shall keep within the scope of these studies, viz. : to show that it is not contrary to reason ; to show that it facilitates faith in God, not makes it more difficult ; while to deny it makes faith in God difficult, if not impossible.

Let us examine, therefore, the following objections to the Incarnation :

(*a*) Was the Incarnation proper to the Son ; if so, how can we say that God was incarnate ?

(*b*) In asserting the Incarnation, you assert that God *became*, or was transformed.

(*c*) In asserting the Incarnation, you have brought God within the limits of space.

(*d*) The same with regard to the limits of time.

(*e*) Lastly, you have involved God in weakness and passivity and suffering.

A. We have already explained, in speaking of the

Trinity, how it is possible to assign proper functions to one person as distinct from another in the Godhead without dividing the Godhead. The reason is that the Persons are one yet distinct. Every act is done by *God*, that is to say, all the One Divine essence does all and the Persons unite in willing a particular act and inspiring it and ordering its accomplishment. But this does not make it impossible that the actual accomplishment be worked out by one Person specially. "The Son doeth nothing of Himself, but what He seeth the Father do." That is to say, the Father designs each act and wills it and shares in the spiritual emotion consequent on it—in a word, *does* it, while the actual performance is the Word's. There is no contradiction in terms here: the brain does an act, which a member carries out, for example.

Apply this principle to the Incarnation. We find that the Son in the fulness of His Godhead was incarnated: the Word became flesh. This Incarnation was willed and planned by the Father, and carried out by the inspiration of the Spirit. We may, therefore, say that God was incarnate, without saying that the Father was, or that the Spirit was incarnate, in the same sense as the Son.

We, therefore, confess that in this matter we have a mystery which does indeed utterly transcend reason, though it does not conflict with it. It is only a special phase of the general mystery—*i.e.*, God's relation to this universe.

My whole self is in the hand with which I write, yet my whole self is not bounded by my hand. So God Himself was in Jesus Christ—the fulness of the Godhead: yet the Godhead was not limited by the Man Jesus. The one is a mystery, and the other is a mystery.

If one denies that my whole self is in my hand, then I ask him, What part of myself is in my hands? Is my spirit divided? No, and, therefore, you can get no further than this, that the fulness of the Godhead was in Christ, yet was not bounded by the Man Jesus.

Spirit is such a mysterious thing and its relation with matter yet more mysterious. How much more is the

nature of the presence of the Infinite Spirit—God—in relation to material things a mystery also ?

B. The Incarnation and Becoming.

"*The Word became flesh.*" It is objected to this cardinal text that it represents the *conversion* of the Godhead into flesh, and brings God into the category of *being.*

We need not reply to the first objection, for the text does not say "the Word was converted into flesh." From this point of view, the Church has rejected the theory of conversion : not only by the conversion of the Godhead into flesh, but by taking the manhood into God. Nevertheless, the text does undoubtedly say *became.* Let us look at the matter closely.

We assert that this matter entirely goes back to the previous, initial difficulty of creation and relation. We assert that no new difficulty is added, but that this "becoming" is simply an aspect of the original difficulty.

Now we have showed clearly that the original difficulty affects the Moslem just as much as the Christian : it affects every believer in a one, conscious God—Creator —every monotheist, in fact. Therefore the Moslem cannot criticise this text in any special way. For whoever believes that God created has involved himself in attributing a sort of "*becoming*" to God. For He who had not as yet created, created. He became a creator, in other words. (We are bound to use metaphors of time in order to make some difference between *creator* and *created*, and avoid attributing eternity to the world).

If the objector falls back upon the idea that creation was always in the mind of God, and that the act of creation merely realised the thought, we reply that this does not in the least lessen the force of our contention ; for we simply alter the wording of it and say, "He who was a creator potentially *became* a creator actually." "He who was a creator in thought *became* a creator indeed."

It comes to this : if creation "became," that is, passed from non-existence to existence, then the Creator in virtue of His mere relation to that creation passed from non-creativeness to creativeness.

And here we see light on the question of " conversion " and " states." What is a state ? It is simply the mode of your present being. If you talk of the state of nothingness and the state of existence, why should you not talk of the state of uncreativeness, the state of absoluteness, and the state of creativeness ? From this point of view, therefore, it seems difficult to escape the conclusion that God has permitted Himself to have modes, and here, therefore, there is something like conversion, *or* the passing from mode to mode. Let us not be afraid of words : let us not make bogies and then be afraid of the creation of our fancies. Let us accept all that is involved in the original condescension of *creation.*

We say nothing here of the subsequent evidence for something like " becoming " in God, in relation to His dealings with the world when created. We shall come to that later on, and merely repeat again that the Incarnation and the text " the Word became flesh," only bring you back to the original mystery of God and creation, add nothing to it, are strictly a development of it.

C. " *In asserting Incarnation you have brought God within the limits of space.*"

The relation of God to space, nay, the very nature of space in itself, is a matter absolutely impossible to determine or imagine. Philosophers have vexed themselves to define space or to conceive of it in itself. Some have said it is merely an abstraction ; some that it is merely a necessary condition of our perception, and has its existence in human perception rather than independently, so that apart from that it has no real existence, being, in fact, a " form " or constituent element of perception. However that may be, we see from this the folly of dogmatising on what God's relation to space is. Does He fill it or is He apart from it ? Or would it not be truer to say that in some way He is *superior* to it ? For all that, *we* are in space, and *He* is related to us ; therefore He must be related to space in some way or other. And who shall define what that way is ?

And further, who shall define *how* God shall demonstrate His relation with space ? How shall He use it ? By what modes ?

(*a*) We see in the first place that the condescension of God in creation and relation and revelation has inevitably involved His attributing to Himself *spatial* metaphors. Our very language and thoughts, nay, the language and thoughts of revelation itself, bear witness to this. Is not this a self-limitation on the part of God—to make it *appear* as though He were spatially connected and limited, even if in reality He is not ? From this point of view, to-be-limited spatially and to-appear-to-be-limited amount to just the same thing. God has, as a matter of fact, limited Himself spatially in merely revealing words and ideas like "throne," "heaven," "send," "messenger," "see," "hear," etc., and attributing all to Himself. Every one of these notions is a purely spatial one and calls up spatial images. This is true just as much for the Moslem as the Christian, for he also uses all these words ; and he talks of the throne *on* which God sits, *borne* by angels, *surrounded* by angels above, below, and around. What is this except the utmost of spatial limitations ? And when he talks of the soul's entering the garden, being with God, seeing His face, standing by His throne, etc., does he not necessarily imagine and picture in his mind a *place*, and forms and figures and spaces ? Of course he does. Therefore we repeat from this point of view that God, quite apart from the Incarnation, has struck Himself into space, and *in the minds and imaginations of all men has limited* Himself, and, if you please, incarnated Himself, using incarnation in the wider sense of inclusion within material bounds.

(*b*) But, in the second place, if we admit the principle that God allows Himself to appear bounded by space, in thought, while really transcending it in a manner not to be imagined by us, and further admit that this appearance is at least a hint of some truth, we can carry the argument a step higher and say that it is equally possible for God to give some *sensible* manifestation of His presence in space—*i.e.*, one affecting not only the imagination but the senses. That is to say, He can connect His presence *more* with one part of space than another, without thereby denying His omnipresence. Who shall say this is impossible ? On the contrary, it is admitted.

We say even in common parlance, at certain solemn times, we *feel* that God is with us. If in old times He made a wondrous light, or fiery cloud or smoke, and gave His people to understand that His presence was in some particular way connected with or manifested in that fire or light, who can deny it ? And on the other hand, who is so foolish as to think that that manifestation exhausted or monopolised the presence of God ! When Moses saw the fire in the bush and heard the voice ; when Israel saw the fiery cloud in the Holy of Holies, and they bowed down and worshipped as if in the immediate presence of God (and they were so from this point of view)—were they so foolish as to think that the Heaven of Heavens was then empty of God's presence ? No, they saw a mystery with two sides to it—like all mysteries in heaven and earth (and what thing created or uncreated is *not* a mystery ?)—and were thankful.

And similarly the " Angel of the Presence " ; the Angel who said to Manoah that His name was WONDERFUL (pelai), which is the peculiar epithet of God ; in these cases also we have a mysterious self-relation of God to *space and sense*, real, yet not exhausting reality.

Islam is conscious of these mysteries as much as Christianity. The prophet in one tradition talked of feeling the fingers of God. Would he have said more if he had said he had *seen* them ?

And thus we arrive at the incarnation in Christ. It is only the same mystery carried to a higher and nobler plane. The Godhead in space, and yet not in it ; His presence related particularly to a certain place, and yet not limited by it ; appealing to sense, yet transcending sense ; revealed, yet veiled by the very medium of revelation. It is the old story of the two-faced mystery. We must accept both and worship. The disciples in looking on the *body* of Christ did not see God, for in this sense none *sees* God : but none the less they looked on one " in whom was the fulness of the Godhead bodily." As to the mode in which this was effected, or how the matter looks from God's point of view, we know not. Who knows how *anything* looks from God's point of view ?

Finally : if the human spirit is not material, we get

a precisely similar set of problems and paradoxes. My spirit seems to be limited by my body and housed in it, and yet who can say it is really under the category of space ? Can you measure it ? How many dimensions has it ? Has it a shape ? If it escaped from my body, would it go up or down ? through window or door ? east or west ? Where does it go to ?* These questions in themselves show the absurdity of trying to fit spirit into the category of space. It seems wholly above it. And yet none the less my spirit is in some way undoubtedly limited by my spatial body. Who can solve this paradox ? And if it is true, even though unintelligible, why should we say that a similar connection between God (Who is pure, transcendent Spirit) and matter in general, or man in particular, is impossible ? It is only admitting one more mystery before which our boasted reason retires baffled and transcended.

* Al-Ghazzāli, in the *Maḍnūn Ṣaghīr*, notes this mysterious property of the human spirit, and observes how difficult it is to avoid attributing to it, in consequence, properties which are strictly divine ones. The generality of men, he says, find it impossible to conceive of *Allāh* as not being related to space (*fi jiha*). It is impossible to make them understand that the human *rūḥ* also transcends this relation ! They would think that this would be to make man like God.

THE FUTURE OF PERSIA

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It is easy to underrate the importance of Persia. The Persian Mohammedan is weak and unstable ; the population of the country is not much more than ten millions ; and the greater part of the area is desert. So most of those interested in the awakening of the Eastern nations leave Persia, as an active force, entirely out of their reckoning.

But Persia is a land of latent resources. The people have great capacities, and their character is peculiarly susceptible to alteration by religious influence. Those who cling to Zoroastrianism are very different from the Mohammedans ; yet, if converted, they lose in a generation or two all their former characteristics. The early Babi movement turned the Persian townsman, a most unmilitary person, into a brave and courageous soldier. Behaiism, as well as the earlier Babiism, has produced thousands of willing martyrs ; and if it has not made the Behai more truthful, honest and reliable than he was before, this is due to elements in the religion itself. Christian converts certainly develop these qualities, sometimes in a very marked degree.

The potentialities of the soil are as great as those of the people. At present almost all the population is settled somewhat thickly in restricted areas, where water can be brought to the surface by primitive methods. This concentration of the population in island towns and villages, separated by seas of uninhabited desert, affords peculiar facilities for successful missionary work. But the proportion of sea to island is likely to change as greatly in the future as it has done in the past. The Parsees declare that immediately after the Mohammedan conquest the son of the Zoroastrian Shah went to considerable trouble to shew the Khalîf Omar that there

was then no place in all the country which was out of sight of villages and cultivation, but that the continuance of this state of things would depend on the care and good government of the new rulers. This statement of the condition of Persia must have been an exaggeration; as is also the epigrammatic summary of a modern writer that Persia consists of two parts, the salt desert and the desert which is not salt. But the fact that the deserts have vastly increased in area can be demonstrated. The places where Alexander the Great brought great armies and fed them would now be incapable of yielding a hundredth part of the necessary forage. Tanks, too, that have been built for the reception of rain water can be found on the summits of barren hills, where rain no longer falls. The country has suffered greatly by foreign invasion; but most of its present unproductiveness is the result of bad management. Instead of careful afforestation to attract and husband rainfall, the few remaining trees in the dry districts are being sacrificed for charcoal. Much could be done by means of artesian wells and by engineering. But there is no Government capable of making, or even of encouraging, the necessary efforts. The agricultural resources, as well as the mineral, are undeveloped. But if a stable Government faces the essential problems and produces some security of tenure for property owners, the population of Persia should increase by leaps and bounds. A temperate climate, a soil of surpassing fertility, specially suited to the growing of fruit as well as grain, and a huge undeveloped mineral wealth, these are assets not to be despised.

We cannot predict the future; but nobody can help expecting certain great changes in Persia. In the North, immigration from Russia; in the South, Indians and Arabs flocking to the oil-fields; the Shah ruling over a country of growing wealth, population and importance; the neighbouring powers acquiring daily an increased interest in the development of the central plateau as a food exporting area; and with it all, the decay of the Ottoman Empire, leaving Persia nearly, if not quite, the greatest of the remaining Mohammedan independ-

encies: these are the things that seem inevitable, unless indeed we are on the eve of some great change in the dispensation of God's sovereignty that will set all political forecasts at naught.

If such things happen, Persia will reach a point of wealth and development such as she has not seen for centuries. And yet the Shah will find himself curbed by his stronger neighbours on points of foreign policy. The country will want to take an adequate and worthy part in the Renaissance of the East, but will find herself unable to do so, unless she sets aside imperial and military ideals for aspirations of a very different nature.

This will be no new idea in Persia, a country which seems, ever since the Mohammedan conquest, to have used most of her versatility and determination to secure a position of leadership, or in default of that, of peculiar independence in all that relates to religious thought. Persia has never been satisfied with an ordinary position in the Mohammedan world. The first cause of dissatisfaction was perhaps principally racial.

The Aryan Persians had accepted Mohammed and Islam, but they were unwilling to accept the ecclesiastical domination of Semitic Arab Khalifs, who lived far away, had no knowledge of their peculiar needs, and had no prophetic power to enable them to modify or adapt the already stereotyped revelation, or the traditions that were fast hardening into something as unalterable as the Koran itself. Persia, therefore, accepted the doctrine of the Imamate, whereby Mohammed became for them the first of a hierarchic and prophetic dynasty, the members of which were all equally appointed by God. So for a long period the Persian Shiahs had the advantage of a personal Head, who, although he produced no new book of revelation, possessed a prophet's powers of adaptation and leadership. After the occultation, or departure into hiding, of the twelfth and last Imam, the four who in turn claimed to be in communication with the Imam must have held far greater discretionary powers than any Sunni Khalif. Even since this period (for the fourth of these refused to name a successor), the continuance among the Shiahs of the high order of Mujtabids,

who can pronounce on most points of the religion, has always given to Persian Mohammedans a latitude of views unknown to the Sunni sect. For the Sunnis have never allowed to their popularly appointed Khalifs any share in prophethood ; they have killed off their mujtabids in the early centuries of the Dispensation, and have petrified all authoritative pronouncements on moot points in the written Sunnat.

Whether the Shiah movement was an unsuccessful bid for leadership on the part of Persia, or whether it was a successful assertion of Aryan independence of thought, it is difficult to say. It was probably in large measure the result of the peculiar temperament of the Persian, who has a warm enthusiasm for a personal leader, and under the inspiration of such leadership shews great missionary zeal. But he has little of the spirit that makes men tenacious of the essentials of their creed, and would rather adapt the creed to suit the circumstances of time and place. Yet in the theory of the Imamate there was no real rejection of the doctrines of Mohammed : this cannot be said for the Sufi heresy, in which the Persian gave his powers of adaptation far freer scope. The occasion of Sufiism was the contact of the Moslem with the Hindu Pantheist. Islam rests on the assumption that God is God and man is man and that the indwelling of God in man is an impossibility. Hinduism goes to the opposite extremity, and makes everything a part of deity. Sufiism was no attempt to convert the Mohammedan world ; it was the development of a philosophy adapted from the best thoughts of Hinduism, and set in terms of Islam for the benefit of those who had cast off the essential teaching of Mohammed. The Sufi saint claimed the possession of God's Spirit, and declared himself divine. The literature of the Sufi poets touched the heart of Persia. It made a new rallying point for the people's patriotism. It exalted the national literature and language to a rank only second to that of the Koran in the Moslem.

The close touch between Persia and the West dates from the Napoleonic period, and has brought forth an adoption of Moslem thought more extraordinary than

Sufiism. The Persian desired to meet the Christian on friendly and equal terms, and also to develop his own life and actions on lines more suited to modern times. The first part of the movement was revolutionary, aiming at the immediate adaptation of the people as a whole to their new circumstances. The later Behaiism employs peaceful and gradual methods, and includes a missionary propaganda. The earlier movement might have fitted a Moslem nation for contact with the West; the later movement seeks to join East and West under one banner, and has succeeded in gaining many converts in America and France, and some in other European countries. Behaiism is a compromise. The prophet is an incarnation of the deity, but his followers cannot experience the indwelling of God. As Christ was superseded by Mohammed, so Mohammed has been superseded by the Behau 'llab, whose book borrows many of the ethical commandments of the Gospel, which Mohammed deliberately set aside. So there is a denial of the perpetuity or growth of the moral law, a concession to Islam which outbalances the more superficial similarities to Christianity. Behaiism has failed both in the formation of character and in the improvement of the country by promoting good government. But it has been widely accepted in Persia and has made its way to Egypt. It has had some success in uniting the loose pseudo-Christian thought of the West with the equally loose Mohammedanism that has succeeded Sufiism in Eastern by-ways; and it has enabled the Eastern Mohammedan and Western Christian to meet one another on an easier footing.

These three movements shew that Persia has long desired to undertake religious leadership, and has refused the restrictions of Mohammedanism, especially when imposed upon her by foreigners. If she finds herself wealthy and prominent, she may turn for a time to thoughts of Empire. But if such aspirations are checked, it is at least probable that she will reassume the more peaceful rôle.

Then if Behaiism fails to serve her purpose, she will hardly scruple to break further still away from Islam. We can hardly hope that a determination for national

aggrandisement or a desire to solve a social and commercial problem will become a spiritual seeking after truth. But just as earthly aspirations in other countries have been used by God for the creation of opportunities for spiritual work and spiritual religion, so it may prove in Persia, and through Persia in the whole of the ancient Mohammedan world.

Persia seems to have found it peculiarly difficult to reconcile the history of the present war with the belief that Europeans have understood the Gospel of Christ. This may prove not a stumbling block, but an incentive to her to study the Gospel more carefully herself. One cannot help fearing that a study so undertaken would be subject to great dangers, and might lead to serious heresy, but it might nevertheless do great good. We want wise missionary work during the next few years. There must be careful discrimination between what is essential and what is added or shaped by national thought and custom. There must be real trust in the guiding Spirit of God. God has used many instruments in building up His Church. Some of the churches of past ages seem to have soon lapsed into heresy, and after a while vanished from human ken. Yet it may be that they were not altogether failures, and that the characteristics, which made them as congregations unstable and shortlived, made some of their members fit for a peculiar part in the building up of the whole Catholic edifice. If a wide Christian movement arises in Persia, the Bishops may have great anxiety; but few things would conduce more to the downfall of Islam and the triumph of Christ's Cross throughout the East. Persia is no unimportant country. It is perhaps the only place where the East and the West can meet. The Persian is a white man, bubbling over with humour, full of ideas, and yet an Eastern to the core. He is already struggling with a religion that has become impossible for him; and if he can be induced to turn to Christ as his Helper, then he may prove the evangelist for whom the Mohammedan world has been waiting.

NAPIER MALCOLM.

THE TURK IN HISTORY

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If, as a nation, we possessed the historic sense, few events in the history of the modern world would appear more amazing than that England is to-day, so far as Turkey is concerned, attempting to undo all that we tried to achieve at such cost in human life and material wealth during the Crimean War. Our then enemy is now our ally, and together we are seeking to drive the Turk from the position in which Britain sought to consolidate him.

When the day of Peace arrives, it may be possible for the moral to be drawn, the lesson to be learnt. In the meantime it is worth while reviewing the part played by Turkey in Europe and Asia Minor since the Middle Ages.

The Ottoman Turks began to make their power felt early in the thirteenth century, and under a succession of able chiefs they soon established their dominion over large tracts of Asia Minor. They then turned their arms against the Greek Empire, and by 1400 had cut off Constantinople from the rest of Europe, Servia and Bulgaria having been over-run by them. Their famous troops, the Janissaries, were the finest in Europe, and as no prince in Christendom had a regular body of infantry in constant pay, it seemed likely that the Greek Empire was doomed to speedy destruction.

The end was, however, delayed, by the Tartar invasion of Asia Minor and the defeat of the Turkish Sultan in 1402. But the Ottoman power soon revived, and in 1451 the Turks were strong enough to recommence the siege of Constantinople. After a desperate siege, Constantinople fell. The Greek Empire was at an end, and in its place was a strong, vigorous military power, a race alien in blood and religion, and thus destined to remain outside the political system of Europe.

It was largely through the endeavours of the Sultan, Mahomet II., that Constantinople was captured. It was not his only military achievement. He completed the annexation of Servia and Bosnia, cruelly putting to death the king of Bosnia, who had surrendered on promise of mercy. He was, however, beaten back from the walls of Belgrade, and his advance westwards was stopped by the gallant people of Epirus under their leader, Skanderberg. This check proved for a time an important barrier to Turkish aspirations in Italy. But on the death of Skanderberg, the resistance of the Epirots was brought to an end, and a conflict with Venice soon ensued. In the war which followed, Venice lost the island of Euboea. Greece and the islands of the Ægean were now under Turkish power, and on the Black Sea, Sinope, Trebizond, and the Crimea were added to the Sultan's dominions. The island of Rhodes was besieged, but here the Turks were driven back, after furious fighting, by the Knights of St. John of Jerusalem. The day which saw this repulse also saw the first landing of the Turks on the mainland of Italy, and only a fortnight elapsed before the castle of Otranto was sacked. Had it not been for the death of Mahomet at this time, it is very probable that Rome might have shared a similar fate.

The long reign of Mahomet's son, Bayezid, was marked by general incapacity on the part of the Turkish government. He was deposed in 1512 by his son, Selim I. The new Sultan was of so cruel a nature that he received the nickname of "Grim," from the none too gentle Turk. He turned his eyes to the east and south. He forced on a quarrel with Persia mainly on religious grounds, defeated the Persian army, and would have over-run the whole country but for the fact that the privations of his troops made further advance impossible. The two provinces of Kurdistan and Diyarbekr were, however, annexed. He next turned on the Mamluks of Egypt, who had threatened his rear during the Persian campaign, defeated them outside Cairo, entered the capital, and annexed Egypt. Syria and Arabia passed under his control at the same time, so that at his death in 1520, Selim had almost doubled the Turkish dominions.

It is the reign of Suleyman the Magnificent (1520–1566) that is chiefly fraught with significance to Europe. Suleyman lived at a brilliant epoch: the age of the Emperor Charles the Fifth; of Francis the First of France; of Queen Elizabeth; and of Sigismund of Poland; yet none were so great as the mighty Sultan. Under him Turkey faced the hosts of Europe awaking from the dreams of the Middle Ages—and survived. That was the wonderful thing.

It was not long before it was his lot to vindicate the title of "Lord of the Age," which had been bestowed on him by his courtiers. His envoy was insulted by the Hungarians, and the Sultan was not slow to avenge his honour. Belgrade was besieged and taken. In 1526, acting on the advice of the French ambassadors, a betrayal which was looked on with great horror by the rest of Christendom, Suleyman again advanced into Hungary, and defeated the troops of Louis II. of Hungary at the fatal field of Mohacs. As the result of this victory Buda and Pesth were occupied, and Hungary became a Turkish province for 140 years.

In 1529 trouble broke out with Ferdinand of Austria over the candidature for the nominal kingship of Hungary, and the Sultan again marched north, bringing half a million men with him. His terrible troops of irregular cavalry were let loose on the unhappy land. Many towns were burnt and captured, and at one time it seemed as though the imperial city, Vienna, must fall into the hands of the Turks. It was, however, saved by the heroism of the besieged. In 1532 Suleyman returned to the attack, but shrank from a pitched battle, as on this occasion he had to face the whole strength of Ferdinand's brother, the Emperor Charles. In his campaigns he won many advantages over the two brothers, and compelled Ferdiand to pay him tribute.

Suleyman is the greatest figure in Turkish history. His wisdom, generosity, kindness, and courtesy became proverbial. His reign was stained by some deeds of cruelty, but wisdom and moderation were the rule. He left an empire to which few permanent additions were made. In his days the Turkish dominion comprised

almost all the towns of Biblical and classical history, save Syracuse, Rome, and Persepolis. Rhodes had been captured in 1522.

The three centuries that remain to be described consist of one long decline, relieved now and then by a revival of the old martial ardour. This is due partly to external, partly to internal, causes. The growth of Russia and the brilliant leaders in Austria, Hungary, and Poland were the chief causes for the decline of Ottoman greatness, but these alone would not have sufficed to reduce Turkey to her present condition had it not been for grave internal disorders. The great Sultans who had built up the Turkish empire were followed by a race of weak and vicious rulers: the soldiers, under leaders who preferred the indolent luxury of town life to the stress and toil of long campaigns, became turbulent and untrustworthy. The Janissaries became disaffected. Their officers were inefficient and corrupt. Small wonder that with such a state of society, the great empire which had been built up fell to the ground.

Degeneracy did not immediately make itself felt at Suleyman's death, as many of his ministers were still in power. Arabia was reduced in 1570, and Cyprus was captured though at the cost of 50,000 men. The command of the sea, won by this great acquisition, was checked by the battle of Lepanto, in which the Venetians and the Spaniards, under the command of the brilliant cousin of Philip II. of Spain, Don John of Austria, defeated the Turkish admiral. Cyprus, however, remained in the hands of the Sultan.

Peace was kept with Venice after this for twenty-five years. This was due to the influence of the wife of Murad III., who was a captured Venetian lady. The story of this reign is full of revolts, petty external wars, and general disaffection. Turkey was no longer the terror of Europe. Nothing but division among the Christian states prevented the partition of Turkey.

Murad the Fourth (1623–1640) was the last of the fighting Sultans. He had inherited some of the energy of his predecessors, but chose to exercise it in another direction. After putting down a dangerous rebellion in

Constantinople, he marched against Persia, and retook Baghdad, which has been in Turkish hands ever since. Murad, however, died in 1640. After his death the Sultans became mere figure heads, and the government was centred in the hands of the Vezirs.

Koprili Mahomet, the first of a remarkable Albanian family, became Vezir in 1656, and by his firm government restored order. His son, Ahmed, who succeeded him, was one of the greatest civil administrators of Turkey, though as a general he suffered many serious reverses. In a war with Austria he was routed at the battle of St. Gotthard, though his troops outnumbered the Christians by four to one. Some compensation for this disaster was found in the capture of Crete from Venice.

A new enemy now appeared in the north. Turkey became embroiled with Poland over the treatment of the Cossacks. The Polish king surrendered his claims of sovereignty to the Sultan. This settlement did not receive the acquiescence of the Polish nobles, who, under John Sobieski, crushed the Turks at Choczim and Lemberg.

Hungary had, during the preceding century, become more and more disaffected and hostile to Austrian oppression. A war party, in consequence, sprang up in Constantinople, which believed that Turkey would receive the sympathy and aid of Hungary against Austria. This led in 1682 to a second desperate advance on Vienna. Hungary sent no troops to the help of Austria, and the Christians were completely unprepared. Austria was only saved by the heroism of Count Stahremberg, the defender of Vienna, and the timely arrival of John Sobieski, who had made an alliance with the Emperor. The invaders were beaten off after a tremendous fight: step by step the lost ground was regained; city after city was captured by the Christians. Buda was retaken in 1686, Belgrade in 1688. A brother of the famous Ahmed stopped the tide of victory for a time and once more occupied Belgrade, but he was soon defeated and slain.

Mustafa II., too, recalled the heroic deeds of his ancestors, but was beaten at the disastrous battle of Zenta. Peace was made at Carlowitz in 1699. By this

treaty Austria kept Transylvania and most of Hungary. Seventeen years later, Prince Eugene, the famous ally of Marlborough, once more captured Belgrade for the Christians, and by the peace of Passarowitz the remainder of Hungary was ceded to Austria.

From this time Turkey ceased to be a dangerous military power, but by her very weakness she was always a danger to Europe, since many powers cast covetous eyes at the fair city of Constantinople, held by so decrepit a state. From this time, too, Russia became the chief danger to Turkey. There was constant friction between the two countries, though in 1700 a truce was concluded for thirty years. Nevertheless war broke out in 1710, in which Peter the Great was surrounded at Pruth, and only extricated himself by the offer of heavy bribes. This disgrace was never forgotten, and war again broke out in 1736, and again in 1768. Both were indecisive, but Russia gained some advantages. In 1783 Russia annexed the Crimea. This led to new hostilities in 1787. In this war the Turks exhibited dreadful cruelty, which was revenged with equal cruelty by the Russians. By the treaty of Jassy, which closed the war, Russia became the protector of the Christians under Turkish dominions.

Throughout the nineteenth century Turkey was a constant source of danger to Europe. She was only preserved at Constantinople through the efforts of the Great Powers. She grew weaker as the century progressed. Greece was lost by the war of independence (1822–1828). Mehemet Ali, with the aid of France, established a strong power in Egypt which captured Syria and threatened to overthrow the Sultan; this being prevented principally by the intervention of England, Russia, and Austria. By the treaty of London, Syria was restored to the Sultan, and in 1841 it was agreed that the Hellespont should be closed to all ships of war.

This peaceful settlement did not last long. The Tsar, Nicholas I., revived the old dream of a Russian Constantinople, and in 1853 declared war on Turkey. Turkey was saved by the intervention of England and France in the Crimean War. The allies won several

hard-fought battles, and compelled Russia to evacuate Sebastopol.

Twenty years later, in 1878, the question was re-opened by the claim of Russia to protect the Greek Church. This time the affairs of Eastern Europe were settled by the Treaty of San Stefano and the Congress of Berlin. Russia obtained large grants of Armenia, while Montenegro, Servia, Bulgaria, and Roumania, were definitely established as independent states. Bosnia and Herzegovina passed under Austrian rule. In the same year England acquired Cyprus, and soon after established herself firmly in Egypt.

The further story of the Turk is a matter of yesterday. In 1912 the Balkan States—Bulgaria, Servia, Greece and Montenegro—forgot their internal feuds, and allied themselves against Turkey, with the object of freeing their kindred in Thrace and Macedonia, and of ending the dominion of the Turk over any part of Europe. The success of the allied states was immediate and sensational. The Turks were everywhere defeated, and the allies reached almost to the gates of Constantinople. The Great Powers began to fear that the occupation of Constantinople might actually occur and so raise problems for themselves which might have disastrous results. They, therefore, urged upon the victorious states a restrained policy. Peace was made at the end of 1912 by the Treaty of London. Under this treaty Turkey lost all her European possessions with the exception of Constantinople and the country south of a line drawn from Midia on the Black Sea to Enos on the Ægean Sea. This treaty was arranged under the auspices of Britain and the other Great Powers. Unfortunately the Balkan States fell out over the division of the spoils, and the late allies became active foes and fought between themselves. Turkey immediately tore up the Treaty of London and re-occupied Thrace, including Adrianople. In August, 1913, Sir Edward Grey delivered a solemn warning to Turkey against this course, but Turkey insisted on her attitude, and the Great Powers were not prepared to take active steps to coerce her.

It is idle to speculate on what will happen in the

next few months or even weeks. But it is clear that the rule of Turkey in Europe would have ended long years ago had it not been that the problem of the occupancy of Constantinople appeared to the Great Powers to be insoluble.

Few will now regret the disappearance of the Turk from Europe. His record is stained with cruelty and oppression. He has learnt little through all the ages, and has never attempted to benefit or to provide with decent conditions of life the people he rules over. He is content to live upon them, and so long as he can extract tribute money to condone every form of injustice and oppression. The people of Thrace and Macedonia were fighting two years ago for the elementary things in life—the right to live free from the constant dread of pillage or even murder. If history teaches any lesson, it is that the Turk should not be allowed to dominate over any alien people. The dominion of Turkey must extend over Turks alone.

But it must not be assumed that the Turks as individuals are without attraction and even charm. They exercise fascination on many travellers in their lands, for they are courteous and possess many graces. The tourist traveller frequently compares them with subject races such as the Armenians, to the disadvantage of the latter, who generally lack their courtly accomplishments and physical excellences. A much deeper study is necessary before the true nature of the Turk is understood. His religious faith must be appreciated before his character can be known. It is the faith of fatalism; a faith without any appeal to constructive effort on behalf of others; a faith without any inspiration to him to extend the arts of peace and goodwill. To the Turk the member of another faith is something outside and beneath him. Something to be either crushed or lived upon, but never something to be helped or protected.

The most striking example of the blight which the Turkish character exercises upon subject peoples was perhaps seen in Bulgaria before she attained her independence. Bulgaria was a collection of insanitary villages and towns, the inhabitants of which were bled

by the Turks in every possible way, and always lived under the shadow of horrible happenings. To-day Bulgaria is a nation of thriving peasant proprietors, her towns are healthy, well-built and safe, her people happy and prosperous, and she has perfected a system of education equal in its completeness to that of many of the countries of Western Europe. Cross from Bulgaria to Turkish territory and you find the exact opposite. It is as though all history means nothing to the Turk, or as if the progress of civilisation stops before the religion, the philosophy, the fatalism of the Turk.

J. H. WHITEHOUSE.

THE ORIENTAL PUBLIC LIBRARY, BANKIPORE

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BANKIPORE, or "the town of the river bend," so called from its situation on the Ganges, is not one of the best known places in India, though now, as the capital of the Behar and Orissa Province it is becoming more prominent. It is really the west end of the city of Patna, and also the more important end by reason of its colleges, law courts and government offices. Though it cannot vie with centres like Delhi and Agra in possessing magnificent specimens, intact or in ruins, of the architectural achievements of the past, yet near it are to be seen the recently excavated remains of some of the palace buildings of Asoka, the Constantine of Buddhism, which date from the 3rd century B.C., and it possesses further the best collection of Oriental MSS. to be found in all India, a brief account of which may prove interesting to students in other lands.

This collection is the result of private enterprise. During last century there lived at Bankipore a distinguished pleader, Maulvi Muhammad Bakhsh Khán, who was an excellent Persian and Arabic scholar and a great lover of books. He spent a considerable portion of his income in purchasing manuscripts, and at the time of his death in 1876 had accumulated 1,400. On his deathbed he entrusted them to his son, the late Khán Bahádar Maulvi Khudá Bakhsh Khán, C.I.E., asking him to convert this library into a public library for the benefit of the community whenever he should be able to do so. Maulvi Khuda Bakhsh took up this task as a sacred trust. He employed a famous book hunter to search for rare MSS. in Syria, Arabia, Egypt and Persia, and in addition was wont to pay double railway fare to

every manuscript seller who visited Bankipore. By degrees his fame spread throughout India, and he was given the first choice of every MS. on sale in any part of the country. Two or three centuries ago the Mogul Library at Delhi contained the most precious MSS. in India as well as all rare and fine specimens of caligraphy and illumination in the East. In the eighteenth century many of these found their way to the library of the Nawabs of Oudh, but the Mutiny of 1857 brought about the fall of Delhi and Lucknow and the scattering of these books. Now at length, through the efforts of Khudá Bakhsh, many of these have formed a permanent resting place at Bankipore. The number of MSS. acquired from all parts so increased that the idea of erecting a special building for them entered the Maulvi's mind, and in 1888 the present ornate building was completed. In 1891 the library was handed over to Government, and opened to the public. At that time it contained 4,000 MSS., while to-day the number is nearly 6,000.

A word or two may not be deemed out of place about the man with whose name this collection of the literary works of the great savants of Islam is inseparably linked. Maulvi Khudá Bakhsh was born in 1842, and his early manhood was a period of privation and hardship. Owing to his father's failing health the main burden of the support of the family fell on him. His enrolment at the Patna Bar in 1868, however, ushered in a happy change of circumstances. His professional progress was rapid, and in 1880 he was appointed Government Pleader, while from 1895-1898 he acted as Chief Justice of the High Court of the Nizám of Hyderabad. In 1881 he was accorded the title of Khán Bahádar for his services on the Patna Municipality and District Board, and twelve years later he was made a C.I.E. He died in 1908. So much for the chief events of his outer life. His son, himself a writer of growing reputation, Mr. S. Khudá Bakhsh, M.A., has given us a picture of his father's habits and character, from which I quote: "In spite of a very large and extensive practice, my father never neglected his studies. Immediately on returning from court he dined, and after resting for an hour or so he

would retire to his library, which, in earlier days, was in our dwelling-house. There he would generally be, either reading or writing notes on books, or conversing with visitors on subjects religious and historical. . . . His love of letters and learning enabled him to find in the pursuit of knowledge a relief from anxiety and a solace under disappointment. Hāfiz and Mowlána Rūm were his inseparable companions, and he read them every day with almost religious regularity. . . . Though my father could not, for one moment, sympathise with religious bigotry and intolerance, he was yet a Moslem through and through. For the Prophet and his family he entertained the most devout reverence, and to the last he never missed the five daily prayers. After the morning prayer he would regularly read the Koran for half an hour. . . . On the 10th of Mohurrum my father never allowed us children to see the Mohurrum procession, which he regarded as a mockery and travesty of religion, and for which he never found language sufficiently condemnatory. He thought it wicked to a degree to convert the anniversary of one of the greatest tragedies in the history of Islam into a day of carnival and festivity, instead of observing it scrupulously as one of veritable mourning. On the anniversary of that day he occupied himself in the study of the Koran and other religious books. . . . As an instance of my father's extreme religious tolerance, I may mention that in 1894, when I returned home from England for the summer vacation, I often had discussions with him on religious subjects, and he found fault with my views as being somewhat unorthodox, but he never lost his temper or showed the least sign of displeasure. On the contrary, he purchased for me Sir W. Muir's 'Life of Mohamed,' Koelle's 'Life of Mohamed,' and Dods' 'Buddha, Christ and Mohamed,' books by no means favourable to the Prophet; but, at the same time, he asked me to study the other side of the question as well before making up my mind one way or the other. Among Moslem authors whom he suggested that I should study, he laid special stress on the following:—Ibn Hisham, the Shifa of Kadhi Iyadh, Kitáb-ul-Wasila of Mulla (a unique MS.

in our library), Zad-ul-Ma'ad of Ibn Qayim (another rare MS. in our library), and the collection of Moslem traditions, which, he said, reveal the inner life of the Prophet, his intense religious conviction, his glorious self-sacrifice, his stoical firmness in defeat, his magnanimity in victory, his simple and unostentatious life, the entire absence of pride, ambition, arrogance and vindictiveness from his character, and his passionate devotion and loving fondness for his followers. Moreover, in Islam he found a religion which set before its followers an ideal neither too difficult to attain, nor at the same time impossible to realise. In it he saw not merely "counsels of perfection" but a religion which might scrupulously be followed without renouncing the duties and responsibilities of the world. But with all his attachment to Islam, he was not one of those who relegated the professors of other religions to eternal damnation. He could not conceive that God, Whom we are taught to believe is just, loving and merciful, would commit the major portion of mankind to the everlasting torments of hell-fire because they happen to hold a different creed or to worship Him in some manner other than the one prescribed by Islam. His whole view of life was deeply coloured by religion. Resignation to the will of God was his watchword, and never was his faith shaken, however bitter the trial, however acute the suffering."

The two-storied building in which the MSS. are housed stands a little way back from the main street—some nine miles long—which runs from one end of Bankipore to the other end of Patna. Between it and the street, and connected with it by a short covered corridor, is a reading-room, and to the side of both are lawns and flower beds. On the other side of the corridor, in the little recess between the two buildings, is the tomb of the founder. The rooms of the ground floor of the library contain English books only, with the exception of the chief MSS. treasures of the collection, but these latter are now securely locked up in a large iron safe and only brought out for the inspection of visitors. The English books number two or three thousand, and

include nearly all the most important literary and scientific works, the editions of some of which are specially valuable. Both the English books and the MSS. are well-bound. Khudá Bakhsh had a peculiar weakness for fine binding, and the library affords exhibitions of fine specimens both of Oriental and European book-covers. Fine staircases placed in the balcony lead the way to the upper story, which consists of one large central room with two smaller end ones. Round these in book-cases classified according to their subjects, the MSS. are ranged. One bookcase, however, contains a mixed assortment of Persian and Arabic MSS. which were collected by another Patna gentleman, Khurshaid Nawáb Sáhib.

In the centre of the main room of the library are two or three glass cases for curios, and here you see, amongst other things, some fine medallions of the leading figures of the Mogul dynasty and a brass astronomical globe, which originally belonged to the library of Jehangir at Delhi. A large portrait of the late Khán Bahádur also adorns one wall. The list of subjects dealt with in the MSS. is an exhaustive one. Besides copies of the Koran and its commentaries, there are copies of the Hadīs and works on history, geography, botany, logic and philosophy, Mohammedan law (*fiqh*), and jurisprudence (*usūl*), the Shia religion, and poetry ; in short, specimens of most, if not all, the great works of Persian and Arabic literature. Many of the MSS. are written by the most famous scribes, and are exquisitely done, the illuminated pages of their handiwork reminding one of the artistic work that issued from European monasteries in the Middle Ages. Some few of the books, too, contain illustrations in colours that remain as clear and bright now as when they were first painted. Owing to the numbers of works that were destroyed in the wars and dissensions of the ninth to the fourteenth centuries A.D., productions of Moslem writers of that period are exceedingly rare, yet in the library are some MSS. of that time which treat of astronomy, surgery, medicine, metaphysics and mixed mathematics. Others of the MSS. used to belong to the Emperors of Delhi : for instance,

the poetical work of Mirza Kamran, brother of Humayun, written by Mohamed Izhaq Shábí, was with the Emperors of Delhi from Akbar to Mohammed Shah, and bears the signatures of Jehangir and Shah Jehan as well as those of our own King and Queen. The collection of historical works is worthy of notice. The history of India, written by various Moslem writers, and also the biographies of the rulers of the Mogul dynasty, form no unimportant part of this branch of the collection.

Considering the various subjects more in detail, we find that there are some eighty-four copies of the Koran, some very large and others as minutely small. One copy forms a booklet about two inches long by one inch broad, and though the characters are microscopic yet they are clearly perceptible. Another copy is written on a long and narrow roll of thin parchment, almost like tissue paper. Both these were done in India about 300 years ago. One of the larger copies has an illumined *papier-maché* binding, and is itself elaborately wrought in every page. It is bilingual, with a Persian translation written in between the lines of the Arabic text and with notes in the margin, and the Persian and Arabic caligraphy are alike exquisite. Another copy is interesting from the fact that it used to hang round the neck of Tipú, the ruler of Mysore, who was killed at Seringapatam in 1799. A further copy contains the two Surahs, which are accepted by the Shias though rejected by the Sunnis. Another copy of the Koran is so written that every line starts with a word beginning with the letter Alif. Associated with these MSS. is a beautiful little devotional volume, which was the Emperor Akbar's prayer-book. There are also Arabic translations of the Taurāt and Zabūr, dating from the seventeenth century, the latter of which contains marginal notes in Persian.

The commentaries on the Koran are 160 in number; and the works of the best known commentators are to be found among them, viz.: Baizáwi, Madárik, Jalálain, Baizawí and Haseini. There is also the Tafsír Bahr-ul-Haqáiq of Najmuddin Abdullah Dayah. This is written according to the Sufi principles, and no other copy of this book appears to be extant. Another commentary is the

Tafsír Haqáiq ul-Qur'an of Mohammed bin Husain as-Salami, dated A.H. 823.

The Hadīs MSS. number nearly 300, and comprise both those accepted by the Sunnis and those accepted by the Shias. Amongst the former are copies of the Bukhárí, Muslim 'Tirmizi, Nasáí and Ibn-i-Májah, and amongst the latter, the Káfi, Tahzíb, Istibsár and Nahaj-ul-Balághat. On the life of the prophet the library possesses amongst other MSS. the Kitabul-Wasila of Mulla and the Zad-ul-Ma'ad of Ibn Qayyim, and on the history of the Koran there are the Kitab Tafsir-ul-Bayan fi Takhrij-Ayat-il Qur'an of Mauza'í and the Ahkam-ul-Qur'an of Jassas Razi. Two of the MSS. on Fiqh are specially noteworthy, viz. : Al Mahsúl fil-Usūl of Fakhruddín Rázi and Maratib-ul-Ijma' of Ibn Hazm. There are also a large number of MSS. dealing with the science of reading the Koran correctly ('Ilm-i-Tajwíd). One of the more ancient MSS. on Sufiism is by the author Sheikh Abdul Karím bin Hawázín ul Quraishi and belongs to the eleventh century. Another unique book on the Koran which the library possesses is the Kitab-ul-Hujjah, by Abu Ali al Farísí, which treats of Qirā'at or the seven early readings of the Koran.

A passing reference has already been made to the historical MSS. One MS. calls for special notice, viz. : the Kitab-ut-Tawáríkh of Abu Izhaq Ibrahim Abí 'd-Dam. This is a history of Islam from the time of Mohammed down to the Ayyubide Sultan Muzaffar (A.H. 1—628). Other historical works deserving mention are Ibn Hazm's Jamhūrat-an-Nasab, Zahabi's Da'wat-ul-Islamiyya, and the Kitab Rasmal-in Nadim, which contains " a whole mine of odd and interesting information." Amongst biographical works are the following : The Kitab-ul-Mu'tulif-wal-Mukhtalif of Ali bin Omar ad-Darqutni, which contains the lives of the Companions of the Prophet and the Traditionists generally ; the Tabaqat-ul-Hanabilah of Mohammed bin Husain Abu Ya'la, and the As-Suhub-ul-Wabilah of Mohammed Abdullah An-Najdi. The latter is a continuation of Ibn-Rajab's biography of the Hanbalites, and covers the period from A.H. 748—1295.

There are 420 MSS. of Persian poetry, representing 160 different authors. Amongst them is a splendid copy of the Shah Namah, an epic poem written in Firdausi's best style in praise of the Emperor Muhammad II., and containing large full-page coloured pictures. This belonged originally to the Royal Library at Constantinople, and was given to Shah Jehan by Ali Mardan Khan, the governor of Kabul. Then there is the Ruba'íyát of Saif-ud-dín Bukhari (no other copy of which is known to exist), belonging apparently to the fifteenth century. There is also one copy of the Ruba'iyát of 'Umar Khayyám, apparently written in the sixteenth century, and containing 613 quatrains. One copy of the Díwán of Háfiz is specially interesting, since it was used by the Emperors Humayun and Jehangir as an oracle. After consulting the odes, they made notes in the margin of the book to explain the particular reasons for so doing, and the results which followed. The library is specially rich in fine copies of Jámí's works, one of which, containing the first chapter of the Silsilat-ud-Dahab and minor lyrical poems, is supposed to be in the poet's own handwriting.

One other selection must not be passed over, viz.: that of Arabic Medical Works. Here we find an old and rare copy of the Kitab-ul-Mushajjar of Ibn Másawiyah (known in Europe as Mesna), a Syrian Christian physician, who died A.D. 857, and also an old copy of Al Qarshi's commentary on the Aphorisms of Hippocrates. There is also a complete copy of the Kitab-uí-Tasríf, the great work of Az Zahruvi (Albucasis), the celebrated Moorish physician and surgeon of Spain (died 1013 A.D.). The portion dealing with the practice of medicine is in Maghribi character, while that which treats of surgery is in an old Arabian hand. The latter part contains illustrations of surgical instruments, which seem to anticipate some of those in use to-day. Another very interesting book is the Kitab-ul-Hasháish, a translation of the Materia Medica of Dioscorides, the great botanist of Cilicia, who flourished about the time of Nero and travelled through Greece, Asia Minor and part of Gaul in search of plants and information concerning their

properties. This contains coloured drawings of many plants and also of a few animals used for medicinal purposes.

At present there is no complete and detailed catalogue of all the MSS., though one is being prepared. Some sectional catalogues are, however, in print—*e.g.*, that of the MSS. of Persian poetry (in 3 vols.), and of those of the Arabic medicinal works (in 1 vol.). What is further needed is that arrangements should be made for the publication and translation of the more interesting and useful of these old writings, so that these Oriental treasures of the past should not only be recorded their proper position in the literature of the East, but should also be given to the Western World.

J. IRELAND HASLER.

Bankipore.

THE AHMADIYA MOVEMENT TO-DAY*

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THE Ahmadiya Sect was founded in the village of Qadian, Gurdaspur district, Punjab (fifty miles from Lahore, the capital), about thirty-five years ago, by Mirza Ghulam Ahmad, who claimed to be the Mahdi of Islam, the Christian Messiah, and the final *avatara* (Incarnation) of the Hindus. For an account of the history of the Mirza Sahib, and the arguments by which he sought to substantiate his claims, we would refer the reader to Dr. Griswold's pamphlet, "Mirza Ghulam Ahmad, the Mahdi Messiah of Qadian,"† or to the recent excellent summary of the movement, largely based on Dr. Griswold's original studies, by Mr. J. N. Farquhar, to be found in "Modern Religious Movements in India."‡

Dr. Griswold's article in THE MOSLEM WORLD was written in the critical period, following the death of the founder in 1908, when the direction of the movement had been committed to Hakim Nur-ud-Din, the successor and first "Khalifa," as he had been the early disciple and constant support (the Abu Bakr), of the "Promised Messiah." Dr. Griswold's article concluded as follows:

"If the Ahmadiya should break up, it will be a question whether it will be re-absorbed into orthodox Islam, or whether its members will take refuge in the rationalism of the Aligarh School, or find their true 'promised Messiah' in the Christ of Christianity."

* THE MOSLEM WORLD for October, 1912, contained an article on "The Ahmadiya Movement," by Dr. H. D. Griswold, Secretary to the Council of American Presbyterian Missions in India. The purpose of the present article is to note the important developments which have occurred within the Sect during the past three years.

† Published by the American Tract Society, Ludhiana, 1902.

‡ The Macmillan Company, New York, 1915. Page 137, ff.

Already a further division, which may mark the first stage of the dissolution suggested above, has occurred, and its probable results are becoming manifest. It was inevitable that, unless Mirza Ghulam Ahmad—a powerful and magnetic personality—should be succeeded by a man of great vigour and tact, some of the original impetus of the movement would be lost. Hakim Nur-ud-Din did not possess an outstanding personality in any sense, but he seems to have been endowed with a certain degree of sagacity, and he wisely made no peculiar claims for himself but quietly accepted the position of first Khalifa of the movement, for which he had been designated by the founder before the latter's death. However, Qadian could never be the same, bereft of Mirza Ghulam Ahmad's dominating person, and from 1908 until Hakim Nur-ud-Din's death, early in the year 1914, the sect progressed much more slowly and with less of the blowing of trumpets and noisy denunciation of every other religious body which had characterised Mirza Ghulam Ahmad's propaganda.

After the death of Hakim Nur-ud-Din, the spark of discontent and dissension which had been slowly smouldering burst into flame. It had its beginning in the Mohammedan misunderstanding of Government's attempted action in connection with the mosque at Cawnpore in 1913, on account of which the entire Moslem community in India was seething with varied emotions until the affair was settled to the satisfaction of all by His Excellency the Viceroy.* Until then the Ahmadiya sect had been a unit in its supreme concern with religion and its avowed divorce from political affairs and divisions. At that time, however, there arose a party within the Movement which made common cause with other Mussalmans throughout India, especially with leading members of the All-India Moslem League, in demanding

* The Mohammedan riots in Cawnpore, early in August, 1913, and the subsequent agitation of Moslems throughout India, were due to Government's action in attempting to remove an abutting portion of a mosque in Cawnpore in order to re-align a road. In consequence of the agitation the attempt was abandoned, and the whole case, arising from the riots, in which many were killed and wounded, was quashed.

immediate action by Government. In the vanguard of this group was Khwaja Kamal-ud-Din, a former Lahore barrister, who had been a staunch supporter of the Mirza Sahib, and was at one time assistant editor of *The Review of Religions*, published by the movement at Qadian. He had proceeded to England in 1912, as a missionary of Islam, and had become Maulvi of the new Mohammedan centre at Woking, and had founded the paper now known as the *Islamic Review and Muslim India.** Through this periodical and also through the *Paigham-i-Sulah* of Lahore, a vernacular newspaper, Kamal-ud-Din and other leading Ahmadiya adherents urged the grievance of the Mohammedan community in connection with Government's action and the subsequent riots at Cawnpore. Immediately, the late Mirza Sahib's eldest son, Mirza Bashir-ud-Din Mahmud Ahmad, then editing *Alfazal*, another Ahmadiya vernacular paper, with the apparent support of the Khalifa, dissociated himself from this political agitation, and declared that it constituted a perilous departure from the wise policy of his father, Mirza Ghulam Ahmad. The agitation was disposed of by the Viceroy's action above-mentioned, but a spark of resentment had been lighted in the Ahmadiya community against the Mirza's son, whose relationship to the founder gave his opinions peculiar weight in some quarters.

Hakim Nur-ud-Din, before his death, seems not to have followed the example of his predecessor in designating his successor. The two parties within the movement, however, had not been inactive during his last illness. The disaffected party, responding to the lead of M. Muhammad Ali, M.A., the capable editor of *The Review of Religions*, had prepared a pamphlet which was intended to prevent the members of the community from choosing Mirza Bashir Ahmad as the next Khalifa. This pamphlet was circulated widely as soon as Hakim Nur-ud-Din died, while at the same time preparations already made by the other party bore fruit in a hurried gathering at Qadian at which Mirza Bashir Ahmad was

* See THE MOSLEM WORLD, January, 1914, page 195 ; April, 1915, page 200.

duly elected the second Khalifa of the Ahmadiya community. The party of Mohammed Ali considered that the election had not been legally carried out, and soon the newspapers were full of charges and counter-charges. It was evident that a considerable section of the community, including a number of the wealthiest and cleverest men, would under no circumstances acknowledge the authority of Mirza Bashir Ahmad. Up to this time, in accordance with Mirza Ghulam Ahmad's last will, the affairs of the movement had been administered by the *Sadr-Anjuman-Ahmadiya* (Chief Ahmadiya Society). With the advent of Mirza Bashir Ahmad, his enemies declared that the Khalifa became superior to the *Anjuman*, and, taking sole control of the finances and government, began an autocratic rule made possible only because he was his father's son, for which reason the superstitious people in and about Qadian were ready to follow him unreservedly. Thereupon a group of influential men, headed by M. Mohammed Ali, Khwaja Kamal-ud-Din and Rahmat Ullah, founded a new *Anjuman*, in May, 1914, called the *Ahmadiya-Anjuman-i-Isha 'at-i-Islam* (Society for the Spread of Islam), with its centre in Lahore, which they declared would represent and carry on the true tradition and spirit of Mirza Ghulam Ahmad.

More than a year has passed since the division occurred and the differences have so far deepened as to seem irreconcilable. The members of the Qadian *Anjuman*, under the guidance of the " second Khalifa," claim that the other *Anjuman* will ultimately be absorbed into Islam proper, as it seeks to minimise the importance of Ahmad's peculiar teachings and to emphasise its essential oneness with Sunni Islam. The seceders admit that they regard other Mussalmans as Moslems and not " Kafirs " (unbelievers), as do the followers of Bashir Ahmad*; and they repudiate the alleged superstition of the latter, but, on the other hand, they continue true to Ahmad's unique teaching regarding the death and burial of

* The Qadian party call other Moslems " Jews," not actually " Kafirs " as they are accused by their opponents of doing. *Vide* page 78.

Jesus in Kashmir,* they regard Ahmad as the reformer sent for this generation, and they hold that, in time, all Mohammedans will accept those two facts and that so the breach will be healed. They do not regard as important Ahmad's decrees, that no Ahmadi shall follow an orthodox imam in prayer or attend a non-Ahmadi's funeral service, and that no Ahmadi shall give the hand of his daughter to a non-Ahmadi husband although his son may marry non-Ahmadi girls. They regard these prohibitions as having had only a temporary significance in the early days of the movement, and hence no longer important.

There is little, if any, active propaganda carried on by the Lahore *Anjuman* on behalf of the Ahmadiya movement, as such. Nevertheless, its members have inherited, in full measure, Ahmad's militant anti-Christian prejudices, although in their attempt to besmirch the character of Christ the "sinless" person of Mohammed only is contrasted with Christ, and nothing is said of the unique virtues of the "promised Messiah." Furthermore, there is an unmistakable drift, in the Lahore *Anjuman*, toward the rationalism of the late Sir Syed Ahmad Khan, now represented by the Aligarh party within orthodox Islam, although the spirit of this group of Ahmad's followers is far less irenic and tolerant than was that of the founder of the M. A. O. College at Aligarh. Ahmad had inveighed specifically against Sir Syed Ahmad and his rationalistic views, and also against the All-India Moslem League and its political aims, yet Khwaja Kamal-ud-Din is a member of the latter organisation, and is not only friendly to the Aligarh party but declares himself to be a rationalist in the same sense in which Sir Syed was. He appeals to Mohammedans of every school to support *The Islamic Review* and the English Mission. In the pages of that journal there is no evidence that the editors are loyal followers of Ahmad as "the promised

† Ahmad taught that Jesus was taken down alive from the Cross, was healed through the miraculous efficacy of the *marham-i-Isa* (Ointment of Jesus) travelled to Kashmir and died and was buried in Srinagar after a long ministry to "the lost sheep of the House of Israel."

Messiah," nor is any adherence to Ahmadiya doctrines required on the part of those in England who have adopted Islam through the activities of Khwaja Kamal-ud-Din's mission. Between the facts stated in the two preceding sentences, many will see a relationship of cause and effect.

The only educational effort which I have been able to discover on the part of the Lahore *Anjuman* is a " college " for training Moslem missionaries in Lahore. I am informed by a member of the *Anjuman* that the " admission qualifications for the college are the matriculation examination of the Punjab University or other equivalent examination, or Munshi Fazil, or Maulvi Fazil, that is, high proficiency in Persian or Arabic, with English equivalent." The staff consists of a " Professor of Hadis," a " Professor of Bible, Hebrew, and Arabic Grammar," and a " Professor of Islamic and other history." I could obtain no information regarding the number of students.

It might be of interest to give a reply elicited from a member of the staff of *The Review of Religions* at Qadian, when an enquiry regarding the " college " was made in that quarter :

" There exists no college worth the name, for a class of hired students (about half a dozen) taking instructions from an ordinary maulvi and an incompetent Christian convert cannot rightly be termed a college. I do not think that such an irregular institution can do useful work. There are already a lot of classes of the kind opened and maintained by Moslems, but they all lack the life-giving spirit, so marvellously manifest in the institutions of Qadian. You may guess the reason, for the living and the dead cannot be on the same par ; and the nominal followers of Ahmad of Qadian cannot reap a good harvest after their vain attempts at putting a scythe to the green fields of Qadian. They will, along with their mimic institution, disappear from the scene in the near future, and be merged in the vast but dead Moslem community. This being the case, what sort of work can this so-called college do, and what good can we expect from it ? "

I am inclined to the opinion that the Qadian view of the unimportance of this particular college is correct, as I have many times passed the building, with the huge sign proclaiming its identity, and I have yet to observe any sign of life about the premises. Whether or not it has within it the promise of future development and success it is impossible to say.

In addition to the college, other activities of the Lahore *Anjuman* consist of the publication of the tri-weekly *Paigham-i-Sulah* in Urdu, and also of some literature, including a translation of the Koran into English by M. Mohammed Ali, the President of the *Anjuman*, who also lectures on the text of the Koran in the Ahmadiya buildings at Lahore. The *Anjuman* claims to have several missionaries in different parts of India, whose purpose is " to advance the cause of Islam." *The Islamic Review* is published in English at Woking, and, in addition, an Urdu edition is published in Lahore, and a Malay edition in Singapore.

We turn now to the original *Anjuman* and the second Khalifa, with headquarters in Qadian. The controversy with the alleged disloyal party has had the effect of fusing their loyalty and intensifying their zeal, as being now the orthodox, faithful people. The present Khalifa does not seem to be a man of his father's force, although, as he is still a young man, it is too early to appraise his character. He is described as follows by a friendly writer in the issue of *The Review of Religions* for June, 1915:

> " He is a young man below thirty years of age, fair of complexion, of medium height, slender of build, with a clean broad forehead, thin lips, thick short beard, eyes which through their half-open lids always look to the ground, modest and retiring habits ; such is the appearance of the man who now guides the destiny of this community . . . His life is simple and retiring and his manners sincere and affable."—*Review of Religions*, Vol. XIV., No. 6, page 217.

There seem to be no such outstanding personalities in this segment as there are in the Lahore *Anjuman ;* but there is an earnest spirit of enterprise and industry. The Khalifa, through the *Sadr-Anjuman* in Qadian, is vigorously pushing forward education in the community. The keystone is the English high school at Qadian, affiliated to the Punjab University. The former head-master, Maulvi Sadr-ud-Din, B.A., B.T., is now Imam of the mosque at Woking, England, having gone out with the secessionists. His successor, Maulvi Mohammed Din, B.A., S.A.V., is ably prosecuting the work in the new building just completed. There is likewise a *madrassah* for the study of Arabic and the Koran.

Primary schools have been opened in different districts and many more are projected. A beginning has been made in the education of women, and the status of women, on the whole, seems to be above the standard obtaining in Islam generally. The veil is less urgently insisted upon than elsewhere, and women worship, behind a curtain, in the mosques.

On the literary side, in addition to the English monthly paper, *The Review of Religions*, less vigorously edited than in the long period of M. Mohammed Ali's editorship, the following vernacular papers are published at Qadian : tri-weekly, *Alfazal ;* weekly, *Alhakam, Nur ;* monthly, *Tashiz-ul-Azhan, The Review of Religions* in Urdu ; quarterly, *Tafsir-ul-Quran*. I am told that there is also a paper called *Pan-Islamisme*, published in French and English at Port Louis, and that a new periodical *Alfaruq*, is expected to appear soon, under the editorship of Mir Qasim Ali, late editor of *Alhaq*, Delhi. A former paper, *Badr*, whose stormy career was interrupted by Government in 1914, has not since re-appeared.

The new *Anjuman Taraqqi-i-Islam* (Society for the Advancement of Islam), founded by the present Khalifa to supplement the work of the *Sadr Anjuman*, has been active in missionary efforts. It claims to be supporting twelve paid missionaries in different parts of India, Ceylon and Mauritius, as well as in London, where there is one, with a paid assistant, whose work is entirely distinct from that of the Kamal-ud-Din party. Ambitious plans—or at least hopes—are afoot to send further missionaries to " England, Ceylon, Java, Japan, China, the Philippines, etc." In addition to these regular workers, " All the Ahmadis are regarded as honorary workers, and school teachers as well as editors are also sent on preaching tours whenever occasions arise." The converts have mostly come from the ranks of orthodox Islam. Free copies of *The Review of Religions* are sent to public libraries in different parts of the world, as a part of this missionary effort.

Certainly in some parts of India the sect is gaining converts—particularly in East Bengal, in the Deccan, Malabar and the Punjab ; but this gain may be much

more than counter-balanced by the defection of original members whose allegiance has not survived the storms and changes which have followed Ahmad's death. It is altogether impossible to give even an approximate idea of the present number of Ahmad's followers, exclusive of the few hundred members of the *Anjuman-i-Isha'at-i-Islam*, who can be regarded as negligible. In 1904 Ahmad made the exaggerated claim to possessing 200,000 followers, which he did not and could not support. Before he died, in 1908, this number had increased to 500,000 in his imagination. Over against this we must place the returns of the Punjab census of 1911, which credited to the Ahmadiya sect 18,695 followers.* Dr. Griswold, in 1912, believed that 50,000 would be a liberal estimate of the numerical strength of the movement at that time. Allowing that, at the outside, it may have increased by a few thousands since that time, it is apparent that, as yet, the Ahmadiya sect represents numerically but a drop in the bucket of the great ocean of Islam.

With regard to the present beliefs of the members of the Qadian Anjuman, one of them, who speaks with authority, has given me the following three chief tenets :

"1. The Koran is the word of Allah revealed to the holy Prophet, Mohammed, whose own words are preserved in the tradition. It is from A to Z, with the arrangement of chapters and even vowels, from Allah. It is the perfect and final code of law, and the words of the Prophet, as embodied in the traditions, are its commentary.

"2. Revelation did not stop with Mohammed ; it is nowadays also sent to the righteous servants of God. The living example of a recipient of Revelation has been, in our time, the person of Ahmad the promised Messiah. This continued revelation is only for the support of the Koran and of the truth of Mohammed's mission.

3. Mohammed is, according to Ahmad's teaching, the perfect man and model for human guidance. He is free from sin. He is a servant of Allah. It is he through whom one can have access to the gates of heaven. To say that Christ, son of Mary, will come for the reform of Mohammed's people is to us a blasphemy and derogatory to the high dignity of the Prophet of Arabia."

Regarding the respective positions of Mirza Ghulam

* The All-India Census report for 1911 deals with the Mohammedan population as a whole, without giving returns for particular sects. There is nothing in the Punjab Census report to indicate that the figures there given as the total strength of the sect are intended to refer only to the Punjab.

Ahmad and Mirza Bashir-ud-Din Mahmud Ahmad, the same informant writes :

" Mirza Ghulam Ahmad came in the spirit of Christ and was the second manifestation of the Prophet of Arabia. His advent was promised by all the prophets of yore. Sahibzada (Bashir Ahmad) is the second successor of the promised Messiah, and it is believed that promises for the spiritual revival and progress of Islam are to be fulfilled in his time. He is the promised son of the promised Messiah ; for the Messiah was to marry and beget a son."

In this we trace a possible beginning of a " doctrine of the person of the second Khalifa," who clearly occupies already a position superior to that of Hakim Nur-ud-Din, in whose veins no blood of the promised Messiah flowed, and in whose day no prophecy of a spiritual revival was destined to be fulfilled.

A belief in the intercession of Mohammed on the last day, and in the miracles of the prophets, are other articles of faith. The May, 1915, issue of *The Review of Religions* explains how it was possible for Ahmad to be a prophet in spite of the universal Moslem belief that Mohammed was the seal (*i.e.*, the last) of the prophets :

" . . . a man can even gain prophethood by the help of our Lord Mohammed's spiritual powers. But no prophet with a new book or having been appointed direct will ever come ; for in this case it would be an insult to the perfect prophethood of our Lord . . . According to this we believe that a man—the promised Messiah—has gained prophethood in spite of his being a follower of our Lord " (*i.e.*—of Mohammed).—*Review of Religions*, Vol. XIV., No. 5, page 196.

Darwishes, Sufis, saint-worship and asceticism of all kinds are forbidden, yet it seems that already the tomb of Ahmad has become an object of superstitious regard in the eyes of his followers, whose desire and duty it is to visit Qadian at one of the annual gatherings, held each December, there to behold the scenes of the promised Messiah's life and ministry and to offer prayer before his tomb. It must in fairness be admitted that, whereas the present Khalifa urges all true Ahmadis to come to Qadian for the annual gathering as often as possible, superstitious regard for the tomb is not officially encouraged. Nevertheless, it is not impossible of belief that Qadian may one day become to Ahmadis what Kerbela is to the Shi'ahs, as a place of pilgrimage, in contradistinction to Mecca and Medina.

The work of the two Qadian *Anjumans* is supported by contributions of the faithful throughout India*; and, in addition, every true believer is expected to leave behind him a will which bequeathes at least one-tenth of his property to the cause. The Qadian community makes no appeal to orthodox Moslems for funds, and, so far as I know, is wholly supported by Ahmadis. The newer *Anjuman* claims to have spent Rs. 18,000 on missionary activities during the past year.

One curious recent development of the movement has been the rise from the ranks of three, possibly four, new claimants to promised Messiahship or second Khalifahood, in different parts of India. Perhaps the most interesting of these is Abdulla of Timapur, a village in the Deccan, about 170 miles from Hyderabad, where there has been an Ahmadiya community of several hundred weavers since the year 1892. Abdulla became a Wahabi at sixteen years of age, and, at the age of thirty-six, a "Mirzai," as followers of the Mirza Sahib were called at that time. He twice made the pilgrimage to Qadian, learned to read Urdu, though he speaks Kanarese, and soon became a leader in the little community at Timapur. He is very popular in the village, and when, several years ago, he declared, "I am the man sent from God; you must all follow me. I am the real Khalifa of Qadian," most of his fellow-weavers did indeed follow him, though the faithful Ahmadis of the neighbourhood became as bitter in their antagonism as the Sunni Moslems, who have secured an order from His Highness the Nizam's Government that he be forbidden to preach outside of his *masjid*. Several times he has been dragged into court. I am informed by an Indian Christian clergyman, of the neighbouring town of Shorapur, from whom most of the above facts were secured, that Abdulla, previously sharing the Ahmadiya hostility to Christianity, is now on very friendly terms with Christians, that he "believes in the Trinity in his own way, and allows Christian preachers to preach in his own *masjid*." He is still but forty-eight years of age,

* The regular *Zakat* (alms) must all be sent to Qadian, as the *Bait-ul-Mal* (Treasury).

and it is impossible to predict what will be the future of this man who has been Sunni Moslem, Wahabi and Ahmadi, in succession, and has now become a religion to himself. It is difficult for the uninitiated to understand why Abdulla is not as much entitled to consideration for his more modest claims as Mirza Ghulam Ahmad was for his audacious ones. Yet Abdulla and the other claimants to the Khalifat are regarded as mad by the authorities of Qadian. The origin of their aberration is thus explained: "Ahmadis are religious people and inspirations, visions, prophecies and signs are their every day talk; and this is why, when an Ahmadi runs mad, he speaks of the above things, and some superstitious men are sure to surround him."

In conclusion, what shall we say of the future of the movement? Regarding those in the rationalistic group, whose centres are Lahore and Woking, they are clearly drifting into the haven of Aligarh, with its new political atmosphere created and expressed by the Moslem League, themselves carrying with them a further new element of bitter enmity to Jesus Christ, which was no more characteristic of Sir Syed Ahmad Khan than was political agitation. It is doubtful if any influence of Ahmad's attitude and teaching, beyond that just mentioned, will cling about them for long.

The Qadian section, with ever-deepening loyalty to Ahmad's memory and teaching, probably represents a permanent, though dwindling, schism in Islam in India, which is destined to gather to itself those Moslems to whom Mohammed and Mecca seem far away and unreal, whose faith is quickened and whose hearts are warmed by the virile message of this nineteenth century "Messiah" and reformer who has lived and died in their own land. Certainly Ahmad himself did everything possible to make the division permanent, by the prohibitions mentioned above* and by his unsparing denunciation of the evils of orthodox Islam and the corruption of her priests.† It has become the Ahmadiya fashion to call

* *Vide* page 4.

† Since these lines were written an Indian Christian friend, who has been a close student of the Ahmadiya schism in the Punjab, has

non-Ahmadi Moslems "Jews," because, although they were the children of the promise, they rejected their "Messiah" when he appeared, even as the Jews of the first century rejected Jesus of Nazareth. That this remnant will at last discover that their true Messiah is buried neither in Qadian nor in an obscure tomb in distant Srinagar, Kashmir, but "ever liveth to make intercession" for all sinful men, must be our hope and prayer.

HOWARD ARNOLD WALTER.

stated to me his conviction that the chief attraction, for those orthodox Moslems who enter the Ahmadiya community to-day, lies in the teaching regarding the death of Jesus, which gives them a way of escape from the predicament in which they find themselves in controversy with Christians who point out the logical conclusion to be drawn from the orthodox Mohammedan belief in a dead and buried Mohammed and an ascended and living Jesus ('Isa, Son of Mariam, in the Quran).

HOW CHRIST WON MY HEART

——:o:——

My desire to know about the Christian religion began when I was a lad in my teens. I got hold of some books, such as :

" Mizan-ul-haq " (Balance of Truth), by Pfander ;

" Yanabi-ul-Islám " (Sources of Islám), by Rev. Tisdall ;

" Da'awat-ul-Muslimin " (Call to Muslims to read the Bible) ;

" Bakoorat-ush-Shahiya " (Sweet Firstfruits) ;

" Nimar-ul-Haq " (Beacon of Truth) ;

and others. These I studied, and my interest in Christianity increased. Once my father found some of these books in my box. He immediately burnt them and was very angry with me, and threatened to disown me if he again found me with such books. Furthermore, I used to meditate on certain Koranic verses regarding Christ, such as :

1. The good news of Angels regarding the miraculous birth of Christ.
2. Miracles of Christ, especially healing of lepers, raising the dead and restoration of sight to those born blind, etc., whereas regarding Mohammed it is written that he performed no miracles.
3. The absolute chastity of the mother of Jesus upon which emphatic stress is laid, and also that she came of a religious family.
4. That Christ was the word of God and a spirit from God.
5. That Jesus Christ spoke in the cradle.
6. That Christ is honourable in this world and in the world to come, and one of those who approach near to the Presence of God, and that He shall be one of the righteous.

7. That God will give Him the Book and wisdom.
8. That Christ says of himself, " I have brought a sign from God."
9. That Christ also said, " Oh people, I am able to tell you what you eat, and what you have in your houses, and this is a sign of the truth which I speak " (That I come from God).
10. That he said, " I have power to make lawful certain things which are prohibited to you."
11. That Christ was the sign of the Resurrection.

Now regarding Mohammed himself, nothing like this is found in the Koran.

As I grew older I was very fond of having discussions with Christians against Christianity, and for this reason I used to study controversial books, and it pleased me very much when I could bring ridicule and contempt on the Christian religion, but after some time as I continued to meditate deeply on the above-mentioned Koranic verses concerning Jesus Christ, and also on the New Testament, especially the Gospel of St. John, I became uneasy. One day, when reading the fourteenth Chapter of St. John, the 6th verse, " I am the way," arrested me very forcibly, and suddenly the thought came into my mind whether I ought not indeed to accept and believe in the Christ who laid claim to those words. This thought would not leave my mind, and made me feel very restless and uncomfortable.

Another thought also sprang up in my mind, and that was, were these words really uttered by Jesus Christ, and was St. John the real author of this Gospel ?

Then I began to pray *very* earnestly that this might be revealed to me. This continued for a long time. At last one night I awoke between two and three o'clock, and having performed my religious ablutions sat on my *Musalla* (prayer mat) and recited some prayers, and afterward broke out, in the anguish of my heart, " Oh Almighty God, reveal unto me that which I wish to know."

Then I fell asleep just where I was on my prayer mat, and, in my sleep, a light shone, and I saw a man who was wearing a long white " kurta," and he embraced

me, and said, " I am St. John, and the writer of the book you are reading ; whatever is written in it is true, and the words have been spoken by Christ himself, and He has sent me to you that, having revealed myself to you, you may have satisfaction and belief." I answered him, " ámanná wa saddaqná,"—*i.e.*, " I believe and I accept." I awoke feeling very happy, and from that day I resolved to seek and find Him, whom I now believe with all my heart to be indeed " the Truth and the Life."

Since I have accepted Jesus Christ as my Lord and Saviour, my soul has received peace and comfort because in Him is Peace and Pardon. All my restlessness is removed, and I am happy in Him. In the reading of His Holy Word I find a wonderful calm and joy, day by day my soul is refreshed and new strength granted me. My earnest desire and prayer for my Mohammedan brothers is, that God Almighty may open the eyes of their hearts, and lead them to believe, confess, and accept as the *one* true Prophet, Christ Jesus Our Lord and Saviour.

Lahore. AN INDIAN CONVERT.

QUESTION DRAWER

———:o:———

[THIS new department has been opened by request of missionary subscribers, and we trust they will use it freely. Professor Duncan B. MacDonald, D.D., of Hartford, and others, have promised co-operation. —ED.]

I. How would you explain to a Moslem our Lord's cry on the cross : " My God ! My God ! Why hast Thou forsaken me ? " They say it is a clear proof that He was human and not divine.

I cannot see any specifically *Moslem* reply to the difficulty about our Lord's cry : " My God ! My God ! " The difficulty can only, to my mind, be dealt with for them as we deal with it for ourselves. For me it expresses the full humanity of Christ who as a man, *had* to go down into these depths. And we must remember, too, that he came up from these depths, trod under foot their despair and commended his spirit to the Father, and said : " It is finished." I would not begin even to discuss this with a Moslem until he had come to some reverent knowledge of how we regard the life and death of Christ. If he had read Al-Ghazali's *Mūnqidh*, he would know that in theology there are of necessity some things which we cannot understand—or, rather, have a right judgment as to—until we have passed under their influence and see them from within. This is part of Al-Ghazali's " Pragmatism."

D. B. MACDONALD.

II. What are the best works for a thorough study of the Trinity ?— L. S. R.

You will find Augustine's work on the Trinity in the translation of Augustine's works by Marcus Dods, in a volume by itself ; also in the Post-Nicene Library. This is about the greatest work on the subject. Then the other epoch making work is Calvin's in the appropriate chapters in his Institutes. Augustine and Calvin did most to break away from the Greek Logos speculation with its subordinationism which influenced the Eastern doctrine in its ideas of generation and procession.

The forerunner of the Western type was Tertullian, whose work against Praxeas is important (Ante-Nicene Library of the Fathers contains a translation of Tertullian). Then on the distinction between Nature and Person the work of Basil and the two Gregorys is important.

Basil, five books against Eunomius and his De Spiritu Sancto—all translated. Gregory of Nyssa—two books versus Eunomius, and his Catechetical Oration—translated. Gregory of Nazianzen—five theological Orations—all translated, or part of them at least.

For the history of the doctrine Baur's work in German is good—but all influenced by his Hegelianism. Harnack's History of Doctrine is more objective, but influenced by his Ritschlianism. Lebreton's Histoire du dogma de la Trinité, is better, but only on the patristic period. Bull's Defense of the Nicene Faith is a classic.

The best presentation of the Biblical doctrine of the Trinity is Dr. Warfield's article, Trinity, in Dr. Orr's International Biblical Encyclopedia, just coming out. Also see Dr. Warfield's article on Calvin's doctrine in the Princeton Theological Review, 1909, and his articles on Tertullian in the same Review.

A good modern presentation will be found in Dr. Bavinck's Gereformeerde Dogmatick (in Dutch). That by Gutberlet, a Roman Catholic theologian, is recent—Gott der Einige und Dreifaltige. Illingworth is flat and unprofitable.

Princeton, N.J. C. Wistar Hodge.

NOTES ON CURRENT TOPICS

———:o:———

Famous German Orientalists killed in Action.

THE *Frankfurter Zeitung* tells how Oriental scholarship in Germany has suffered a severe loss in the death, on the battlefield, of three of its most prominent exponents, Dr. Erich Graefe, Hermann Thorning, and Ewald Lüders. Dr. Graefe, whose brilliant work in Semitic languages, and especially in the dialects current in Egypt, had already marked him out for a high position in the Hamburg Seminary, fell in the battle on the Marne ; Thorning, whose investigations into the Islamitic brotherhood of the Dervishes cast new light upon the relationship of that order to Western European religious institutions, was killed at Esternay ; and Lüders, a specialist in Oriental jurisprudence, was slain at Vitry-le-François.

The Dial, in quoting this news, rightly adds : " When the end is reached and the death lists are all in, there will be a staggering array of talent and genius lost to the world. And yet we still hear an occasional voice raised in behalf of the insane delusion that all this slaughter will somehow result in cultural progress ! "

A new authorised English Koran.

We learn from *The Egyptian Gazette* that there will be issued shortly, under the auspices of the Moslem community in England, an authorised English translation of the Koran. English translations of the Koran have been in existence for nearly 300 years, but none has yet been issued under Moslem authority. The translator, the Maulvi Muhammad Ali, an Arabic and English scholar, has devoted six years to the task, and has now placed the completed work in the hands of the British Moslem community at Woking. The book will run to 1,000 pages, and will be furnished with notes. Non-members of the faith will be permitted to purchase copies at a discount off the published price, a privilege which Moslems will not enjoy ! And so the new Islam has widely departed from the old idea, that " none shall touch the book but the purified," and that infidels must not be allowed to purchase the Holy Koran.

An Educated Moslem Woman on the New Testament.

Madame " A," who is giving her life-story in the new Egyptian reform journal, *Al-Sufur*, in a recent instalment, tells of her first acquaintance with the New Testament. We give a translation of her letter without comment. She says :

" Before relating the serious phase of my life, I must refer to a letter I have lately received. The post brought me a parcel one day in which I found a book entitled the ' New Testament of our Lord

and Saviour Jesus Christ,' accompanied by a letter in English, in which the writer said :

> " My dear Sister,—I think that you will find true happiness in this world and in the world to come if you follow the advice of this book. (Signed) An Admirer."

" This letter at first annoyed me because a man dared to ask me to change my religion, for I cannot understand the sense of following the advice of the New Testament except by being converted to Christianity. Although I at first wanted to write a severe reply to the sender of the book, I changed my mind and put the book aside. A day later, having thought over the matter, I came to the conclusion that I would be ungrateful if I wrote harshly to one who wished me happiness. But a few days ago I came across the book again. On the same day I received a Moslem review published by an Indian savant in London, in which I found an article entitled ' Moslem Justice,' written by an English lady who had been converted to Islamism and called herself Amina. I would have liked to translate her article, in which the writer replies to Christians, and I do not know how it occurred to me to take up the book and read some parts of it. God knows that I could not understand much of the style and the terms of the book, and it is probable that if I had read it in English I would have understood it better, and I wish those who translated it into Arabic had not made the translation more difficult to understand than the English version.

" I have no wish to enter into a discussion with the sender of the book, but I wish to tell him or her that happiness is not to be found therein too. It is true that the belief of a man in a religion and his resignation to its orders gives a certain tranquility of spirit which is in proportion to his resignation, and that if doubt finds its way to his heart it would disturb his life, and that certainly is not happiness. The action of the sender of the book, therefore, cannot lead to my happiness, for it puts doubt in my heart and thus disturbs my life.

" And I must thank God that doubt did not enter my belief, and I fear that if I translated the words of ' Amina ' about Christianity, doubt would find its way into the heart of that missionary and consequently disturb the peace of his life, which would be doing harm to one who tried to do me good.

" My dear brother, if past religious disputes have been the cause of wars in which hundreds of thousands of souls were killed, and if the following of every religion on the plan that they wished to bring happiness to men, this call would be the source of misery and pain to man. As we are seeking after happiness to man, and as you wish to discover this object, I beg you not to employ for this purpose the raising of religious doubts which caused war between a man's mind and his heart—a war which, so long as it rages, cannot cause peace to man, and he who is not in peace cannot know what happiness is."

The Future of East Africa.

The Christian Express, of Lovedale, quoting from an address by Sir Harry Johnston, gives this statesman's programme for East Africa after the war :

" Referring to East Africa, Sir Harry adds : ' We may legitimately give ourselves the satisfaction of at last linking up the route between the Cape and Cairo ; an idea, I should like to remind you, conceived

(even before it was fostered by Cecil Rhodes) in the far-seeing, poetical mind of Edwin Arnold, who advocated it first in 1876 in the pages of *The Daily Telegraph*. The life-work of Sir John Kirk must be given its coping-stone. But for the sudden German intrusion in 1884–85, Sir John would have succeeded in bringing under the British sceptre, with the full consent of the Arabs as well as of the Natives, the whole of East Africa between the Portuguese possessions in the south and Italian Somaliland on the north. Throughout the vast region there is one easily acquired *lingua franca*—Swahili. Zanzibar and the Zangian coast for something like 2,000 years have been the source of such civilisation as has reached these regions, and Zanzibar might once again become, as it was in the palmy days of Sir John Kirk, the virtual capital of East Africa. In fact, just as we have an Empire of India, we might some day have an Empire of Zanzibar.'

" Sir Harry says that an assurance should be given that there will be maintained in the transferred territories absolute free trade, respect of private property of Natives and for tribal property, full liberty for missionaries to reside and to circulate, and a veto against distilled alcohol. Finally he says : ' The Allied Powers should pledge themselves that in all territories, colonies, and spheres of influence taken away from Germany and attributed to themselves, German goods and German commerce generally should, so long as she kept her treaty obligations, be treated on the most favoured nation basis—that is to say, not suffer from any differential duties as regards imports or exports.' "

Animistic Practices in Arabia.

It is not generally recognised that the old Arabian paganism persisted in the Moslem faith in spite of its loud assertion of monotheism. The black-stone, the haj-cult, the akika sacrifice and other practices are clear proof. How widespread these pagan ideas still are is evident from what Dr. MacRae, of the Keith Falconer mission, writes from Sheikh Othman, Arabia :

" There are some curious remnants of devil-worship or something of the kind in Arabia that it is difficult to get a clear account of. Some years ago, near Bir-Ahmed, there was a ceremony of passing through the fire. A crowd of people got devil-possessed (shall we say ?), built a big fire, and plunged about in it. Several victims came to hospital. Some, I think, had not entered the fire voluntarily. The idea is that if you are under the protection of a saint, he will not let you get burned.

" The same thing is seen at Ziaras (festivals in honour of a saint's anniversary). Men dance on red-hot coals ; stab themselves with jinbeas ; get mad, and run off to throw themselves into a well. One succeeded a few years ago, and was drowned before he could be taken out. When any of the professional Megatheeb, as they are called, goes off his head in this way, he is seized and taken into the tomb, where the dead saint immediately restores him to sanity and acquires corresponding fame.

" Belief in the power of these dead saints is very real and very widespread in Islam. A Subeihi was marching with a small kafila (company) when they fell among thieves. He took his dagger, and, instead of fighting the robbers, he plunged it into his own body. His idea was, ' The saint will keep me from being seriously hurt. Then men will see that I am under the protection of the saint and will leave us alone.' In this he was correct. They were left alone. But he

nearly killed himself all the same. He came to us a fortnight later. I operated, and he is doing well now. He has, however, acquired a reputation, and calls himself now a Sheikh, no longer a Subeihi. Apparently 'sheikh' is used of people who are under the protection of a saint. Of the men who came down with him at least three had scars on the body from similar self-inflicted wounds."

The Need of Prayer.

A missionary in Egypt writes on the supreme need of intercession for Moslems in these telling words :

"How has it happened that in this twentieth century, when learning has its full sway, the minds of men have been emancipated from so many forms of error, and when such numbers of the children of men have learned the power of the resurrected Son of God, that more than two hundred millions of people are still held in the thrall of the religion established by the son of the Arabian Desert ? This is the more strange because swift engines are ready to carry messengers to every part of the world where this religion is held. It must be that there are problems not yet realised and grappled with by those whose religion is a divine one, and who have at their command a power which is greater than all the powers of the Evil One. Islam is stirred up to crush this power by any means. Oh I implore you men and women of the Church to go to your knees, in overcoming faith, that God will lead in this supreme hour."

Holding the Trenches at Kairouan.

That loneliness, isolation and hope deferred do not always make the heart sick but courageous, is evident in these brave words from Mr. E. E. Short, of Tunisia :—

"Kairouan, where this is written, is the only inland station in Tunisia, and when it was opened there was at Susa, only forty miles away on the coast, a station strong in its number of workers. Now Kairouan is one of the stations with only two workers, and the nearest fellow-workers are fewer in number and farther away than then. Yet these two feel that they cannot retreat and leave in the enemy's hands the post long occupied : leave behind in it a few who have something of faith in, and love for, the Saviour's name ; some who have felt the power of the Word, though they have not yet yielded thereto ; many whose prejudices against us and our message have lessened or disappeared ; many who have gained a knowledge of the main facts of the Gospel, even though they appear to oppose or slight them ;—leave it with its openings gained for service and witness !

"We *must* hold our positions, and, moreover, we must not be 'down-hearted.' If our activities are restricted or lessened, there must be no slackening in prayer, but rather prayer must be intensified, while we hold on to our expectation. If we can make no forward movement, no big attack, we must keep 'nibbling' at the enemy. If circumstances hinder travelling, itineration, or large public efforts, we must keep on with the quiet ordinary work of the station and use to the full the smaller opportunities. Openings must be kept open, though we be unable to enter far in ; the instruction in classes and of individuals must continue. Thus, when the time for advance comes, we shall be found the more prepared to take advantage of it."

Northern Nigeria.

After describing the fruitful work in Southern Nigeria, the Rev. J. De Plessis, of South Africa, who has recently traversed all this region, writes in his report: "When we come to Northern Nigeria, the scene is changed. We are here face to face with the Mohammedan menace. Among pagan tribes in the northern provinces Christianity is making good progress, in some quarters even notable progress. But attempts to evangelise Moslem communities have met with very little encouragement. Missions to the Mohammedans of Africa, as well as to those of Asia, constitute (as a writer in the *International Review of Missions* recently put it) 'the greatest challenge to the faith and obedience of the Church which has come to it in the providence of God.'"

He speaks highly of the work of the various missions, especially the Sudan United Mission: "The value of the work of the S.U.M. as a pioneering agency can hardly be over-estimated. Its eyes are constantly directed towards the regions beyond, and it hopes to be able to establish a series of stations which will ultimately link up with its work in the Egyptian Sudan."

The Indian Government and Moslems.

We are glad to learn from *United India and Native States*, which is always full of interesting news on the peoples and races of India, that both in Bombay and Madras the Government is awake to its responsibilities for the welfare of Moslems:—

"The Bombay Government have decided upon certain commonsense plans in order to overcome the Hindu-Mohammedan problem which has often given rise to anxiety to the authorities. It has been decided that when Hindu and Mohammedan festivals fall on the same day and religious processions have to be conducted by both the communities, the leading men on both sides in communication with the District Superintendent of Police should mark the routes to be followed by the respective processions. This is a sensible arrangement which ought to prevent any cause for friction, and we hope that the arrangement will work satisfactorily in practice. It involves the minimum of official interference, while it leaves to the good sense of the two communities the arrangement for the due celebration of their religious observances in a spirit of give and take. The step taken by the Bombay Government may with advantage be followed by other local administrations.

"The Madras Government have decided on certain welcome measures for the encouragement of education among the Mohammedans in the Presidency. Eight special scholarships will be awarded annually which will be tenable by secondary school boys belonging to the Mapilla, Lubbay, Dudekula or Janagan sections of Moslems. In addition to these, four collegiate scholarships open to all Mohammedan students will be instituted, which will be of the monthly value of Rs. 9 in the case of Intermediate students and of Rs. 14 in the case of students of the B.A. classes. Another scholarship of the value of Rs. 14 a month will also be awarded to an Honours student. We hope that our South Indian Mohammedan friends will appreciate this fresh evidence of the solicitude of Government for the mental advancement of the community who, we hope, will not fail to take full advantage of the offer."

Among the Moslems of North-West China.

The Annual Report of the China Inland Mission for 1915 contains interesting references to its work among the Moslems of the Provinces of Sinkiang and Kansu.

"The event of the year, from the Mission's point of view, in this extensive and needy province, has been the arrival of Mr. Mather as a colleague for Mr. George Hunter, who has laboured alone in Sinkiang since 1905. On his journey into the new dominion, Mr. Mather was accompanied by Mr. Moore, who subsequently returned to his station at Lanchow. During the long journey, which lasted several months, Mr. Moore sold some 50,000 cash worth of tracts. At Tihwafu, Mr. Hunter has been enabled to secure some additional property adjoining the Mission House. During the year he has engaged in widespread itinerations, one journey to Kuldja and back lasting for seven weeks, during which time he sold gospels and tracts in Chinese, Tibetan, Mongolian, Manchurian, Arabic, Turki and Russian. . . ."

At Lanchow, in the Province of Kansu, where a large proportion of the population is Mohammedan and frequent Mohammedan rebellions have caused much suffering, "medical work was recommenced by Dr. King on June 1st, 1914, and land has been secured for the erection of a much-needed new hospital. Good results have followed the medical work both here and elsewhere. The saving of the life of one lad—the son of a Mohammedan official of some standing—has created a most favourable impression among the Moslems far and near. The father, who comes from Hochow, a Mohammedan stronghold, read through the greater part of the Bible while at the hospital with his son."

Kansu, China, as a Strategic Moslem Centre.

"The only two missions at work in Kansu," writes the Rev. R. H. Glover, M.D., in the *Missionary Review* (September, 1915), "are the China Inland Mission and the Christian and Missionary Alliance. The former has two stations in the southeast, but the larger portion of its work lies in the north. Recently its workers have penetrated far beyond the boundary of the province into the New Dominion. The Christian and Missionary Alliance field is that section of Kansu west of the T'ao River and south of the Yellow River, although it has two main stations and several out-stations slightly to the east of the T'ao. Its aim has been to occupy the border towns as bases for operations into Tibet. The chief Chinese cities at present worked are: Titao, K'ung-ch'ang, Minchow, Kaichow and Taochow New City. Taochow Old City constitutes a combined Chinese and Tibetan station; Hochow a centre for work equally among Chinese and Mohammedans, while the town of Chone and the villages of Lu-pa and Hsien-ti, across the border, are wholly Tibetan. Kansu presents serious race problems. Chinese, Mohammedans and Tibetans living in close proximity and relations one with another are yet quite distinct in race, religion, and to a large extent in language. More than this—and a fact which enters seriously into missionary work—they cordially dislike and suspect one another.

"Of a total population of ten millions in all Kansu the Mohammedans probably constitute two millions. The large majority of them are Chinese speaking, and while possessing a slight sprinkling of Persian blood they are, through intermarriage and long residence among the

Chinese, fully assimilated, except in religion. There are also Turkish Mohammedans, commonly called *salas*, numbering over 100,000, and Mongolian Mohammedans, numbering between 150,000 and 200,000. In the part of Kansu under consideration, they occupy mainly three counties, but their greatest centre of population is Hochow, the city towards which the late William W. Borden was looking. We were profoundly impressed with this place as a strategic centre for work among Moslems in Kansu, and have ever since continued to pray for some strong, consecrated man who will fit himself as a specialist for such work, which must be regarded and treated as a distinct enterprise in itself if it is to be made a success. The pronounced antipathy existing between Chinese and Mohammedans makes joint Gospel work for the two classes unsatisfactory. We were told that in Hochow feuds are frequent and bitter. Deeply imbedded in the Moslem heart is a hatred of Chinese dominancy and a cherished hope some day to shake off the yoke. Those who know the situation most intimately have grave fears that the Mohammedans in Kansu are only waiting for some favourable opportunity to rise in rebellion for which they have long been preparing, and that should trouble elsewhere in the Republic provide such opportunity by diverting China's attention and calling away her Kansu troops, there would follow in that province a time of bloodshed which would be terrible indeed. May God postpone the day ! "

The Situation in West Persia.

In a letter dated October 8th, 1915, the Treasurer of the Persian War Relief Fund of New York, Mr. Edwin M. Bulkley, writes as follows of the situation in West Persia :—

" The situation in West Persia, especially in the Urumia section and in the mountain region along the Russian border, has grown distressingly worse since the last Bulletin letter was issued regarding it. The relief work was going along as well as could be hoped with the meagre funds and the large number of people needing relief over an extensive section and a second hegira took place, this one being in the withering heat of August, the former one being, as you will remember, in the bitter cold of January. Twenty-five to thirty thousand refugees fled from Urumia towards Tabriz, only to be stopped out on the plains and mountain passes without being allowed even to enter Salmas, whence they were commanded by the Russians to return to Urumia, which many tried to do under the guidance of some missionaries only to find themselves refused admission to the city and turned back again to a miserable life or a more miserable death out on the plains. Out in the mountain section on the borders of Urumia tens of thousands of Christians are gathered in various mountain fastnesses without food, being starved out to massacre by the besieging Kurds. Various letters from both missionaries and natives say that the situation looks like the possible extinction of the Nestorian people. It is too pitiful for utterance, and can be best seen through extracts of letters from Persia . . .

" A more detailed account of the events of August 5th to August 20th, especially as they affect the Urumia section, is given in the following letter from Hugo A. Muller from Tabriz :

" On August 5th, the rumour spread that the Russian troops were again to be withdrawn from Urumia. This very naturally frightened the entire Christian population, and Thursday morning all Christians

except those already on the road and those physically unable to be on the road, were in the streets of the city and on the road leading northward from the city waiting for the departure of the foot soldiers with whom they intended to leave. Knowing the probable fate of any who remained, we were, of course, not ready to discourage the people from going. Still we had no official word of the anticipated evacuation and were, therefore, perplexed as to our duty. The breaking up of a good portion of our missionary work, the removal of the bulk of the relief work to a different place and the uncertainty of America's future position, all contributed to indicate that a portion of the station at least should move in case of an evacuation. On Friday morning we learned that the foot soldiers had left, and one of our men on visiting the Russian Consul was told that all who were going should be off by 2 p.m. that day. The station felt that its force should be reduced to the minimum, and that at the least all women and children should leave. Very hasty preparations were made. Mr. McDowell, Mr. Labaree and Dr. Packard, volunteered to stay in Urumia and all the rest were to leave. When we got on the road, however, we found that Mrs. Packard and children and Miss Burgess were not of the party. Mrs. Packard had decided to brave the station vote and stay with her husband, and Miss Burgess stayed with Mrs. Packard and to assist in the medical work . . .

At the end of our second day's journey we reached a village, Kudchi, where we found perhaps 20,000 or 30,000 Syrian refugees, whose further flight had been arrested by the Russian commanding officer with the good news that a decisive victory had made the evacuation of Urumia unnecessary. All were told to go back. Unless the missionaries would return, however, the natives were unwilling to trust themselves alone. Nothing was left but for some to return, especially since it was requested by the officer in command there. Dr. Shedd and daughters, Mrs. Cochran and Dr. and Mrs. Coan consequently turned back. This gave the crowd heart, and they, too, went back. But the tables were soon turned again, and before the foot-sore crowd reached the city they were again turned back with the word that there was fighting with the Kurds on Mount Seir. The missionaries had reached the city, and were there during the fighting on Mount Seir. It seemed advisable for them to leave again as conditions were very uncertain, in spite of the fact that the Russian Consul with a number of Cossacks had stayed at his post during all of that time. They, that is Dr. Shedd and two daughters and Dr. and Mrs. Coan, left the second time on August 13th. This time Mrs. Cochran stayed behind. . . ."

A native physician, well-known in America, sends a long and vivid letter from Persia, dated July 30th, from which the following are a few graphic touches :

" All Kurds, whether Persian citizens or not, were stirred up by Holy War and love of plunder to rise and fight against infidels. They received no pay or salary, but they were promised to keep to themselves all booty taken from Christians. These promises brought thousands of volunteers, who began to menace villages all along the border. Many fierce and threatening proclamations were issued daily to stir Persians to join them. Indeed many did, but the Governor whom the Russians once saved from jail was opposed to help them openly. Among other interesting things preached to Persians was this interesting bit of news : That Allies have declared war on entire Islam, and their holy places will be destroyed and English were trying to

capture Mecca, in order to be able to get the bones of the prophet, which they want for the British Museum, where they have Pharaohs.

" All our anxiety is about our mountain folks ; if they fall too, it means that our nation will lose its existence as a separate unit."

Temporary Withdrawal of the C.M.S. from Ispahan.

" The mullahs at Ispahan appear to have been infuriated by the opening of the Stuart Memorial College in April. They first held meetings and expressed their disapproval ; then they preached on the subject in the mosques, and finally a meeting of the Mujtahedin was held and a notice forbidding boys to attend the school was issued, on which the signature of the Council of Ulama and a number of mullahs appeared. At the beginning of May the daily attendance of boys had declined to about forty as a consequence of this opposition. On Ascension Day (May 13), however, the chief mullah, who had just before visited some sick mullahs in the mission hospital, addressed a crowded congregation, and told them the English were doing a good work and should not be opposed.

" Two urgent telegrams were received at the C.M.S. hospital at Ispahan on May 17, urging that a doctor be sent to Kashan, a town 110 miles to the north, to perform an operation. Efforts had been made in vain to prevail on a Persian doctor to go from Teheran ; he refused unless a fee of £700 was paid in advance ! Dr. C. M. Schaffter started the same evening and arrived at sunrise on the second day after, to find that the patient had died. In gratitude for his prompt response to their summons, an offer of a site for a mission hospital was made to him. On his way back, his carriage was stopped in a pass of the hills by a band of robbers, who had already looted a post wagon, but on recognising him, the men assured him that no harm would come to him, and he proceeded on his way."

This reassuring news, gleaned from a recent number of the *Church Missionary Review*, makes the latest tidings of the C.M.S. missionaries at Ispahan the more disappointing. Writing on November 20th, Bishop C. H. Stileman, D.D., says :—

" At the outbreak of the war the Persian Government proclaimed its neutrality, and it was hoped that missionary work in that country would not be seriously interfered with. At the same time it was realised that there might be trouble on the Perso-Turkish frontier, and the readers of THE MOSLEM WORLD are aware of the terrible sufferings of the Nestorian and Armenian Christians in the Urumia district, and of the noble and self-sacrificing efforts of the American missionaries to succour those unhappy people.

" Now, after more than a year of war, we have to record with great regret that the work of the Church Missionary Society has been brought to a temporary standstill at Ispahan. It is satisfactory to know that this has not been caused by any hostility to the Mission on the part of the Persian people. On the contrary, there is evidence to show that when the missionaries withdrew, by order of the British Government, the people of Ispahan were sincerely sorry, and did much to persuade them to remain. They realised the benefits that they had for years been receiving from the hospitals for men and women, and from the mission schools, and it was with real sorrow that many of them saw their friends, the missionaries, withdraw.

The reason for this withdrawal was purely political. British and

Russian consular officers had been attacked one after another in Central and Southern Persia, in some cases with fatal results, and both Governments at last decided to remove their subjects from Ispahan, as a protest against the failure of the Persian Government to protect them. It was clearly understood that the missionaries were not running away from danger, but were most reluctantly leaving the station for a time by the orders of their own Government. Some of them have now arrived in England on furlough. Others have gone to mission stations in India to work there until the way is again open for them to return to Ispahan.

"We feel sure that our readers will not fail to pray for the Persian, Jewish, and Armenian Christians of Ispahan, who thus find themselves unexpectedly deprived of the spiritual help and guidance of the missionaries. They need our prayers that they may learn to lean wholly upon the Lord Himself. It was said at the Edinburgh Conference in 1910 that the Christians in many lands would be a more powerful agency for the extension of Christ's kingdom if the foreign missionaries not only opened the doors more widely to their native brethren, but would themselves '*get out of the door way.*' In Ispahan they have now been obliged for a time to 'get out of the door way.' If, in their absence, the Ispahan Christians learn more fully the all-important lesson of abiding in Christ, the outcome of the present distress will be entirely beneficial, and will 'turn out rather unto the furtherance of the Gospel.' In the meantime the missionaries who have left Ispahan are confident that when the way is open for their return, they will not only receive a warm welcome from the people, but will find a more widely opened door of opportunity than ever before.

"We hear that the same enemy intrigues, which have so far been successful in Ispahan, are now being brought to bear upon Yezd and Kerman. It is a comfort to know that 'the Lord reigneth.' But our fellow-workers in those stations also need our prayers."

The Suffering Armenians.

Terrible news has been reaching America and Europe of the sufferings and persecutions inflicted on the Armenians in Turkey during the past months. In the *Allgemeine Missions-Zeitschrift* for November, an account is given in heartrending detail of the transportation, or rather driving out to die, of thousands of Armenian men, women and children from Ersingjan, Diarbekir, and a number of localities in the Vilayet of Aleppo. In some places all the Christians, whether Armenian or not, were driven out, and the roads by which they travelled were strewn with those who fell out of the weary line of refugees and died by the way side.

The *Missionary Herald* for November, the organ of the American Board, has reports of its own missionaries equally terrible. "Imagine," says the Editorial, "a mission plant at one centre containing eleven buildings in its College compound, two new and partly finished buildings assigned to its theological school, three large and well-equipped hospital buildings, two more for the girls' boarding school, one for a school for the deaf, besides a large hall, a dormitory and many smaller edifices. And all these buildings now emptied, closed and sealed by Turkish authorities; the Armenian professors and instructors killed, the others scattered; the hundreds of students, girls as well as young men, carried off, many of them to a nameless fate; churches emptied;

the Armenian community swept away ; work at a standstill. Multiply this station by ten or twelve, and you have in substance the situation of all the American Board's centres of work in the interior of Turkey."

" During the last six months, writes Dr. Jas. L. Barton, the Foreign Secretary of the Board, each mission station has passed through a baptism of wrath and blood. Without attempting to go into the gruesome and heartrending details, it is enough to add that teachers from our schools have been tortured, imprisoned, executed ; and others with their pupils, as well as all the rest of the Armenian population of places like Bitlis, Erzroom, Marsovan, Sivas, Harpool, etc., have been sent, without preparation for the journey, down towards the deserts of Northern Arabia to perish. Never has such an attack been made upon a race. The plans seem to be of a generally uniform character, and the officials openly declare that nothing less than the complete destruction of the race is contemplated."

From the *Special Bulletin* No. 2 of the *Bible Lands Missions' Aid Society*, London, we learn that from sources other than missionary and absolutely reliable, it seems probable that the uprising of Armenian revolutionaries at Van, which paved the way for Russian occupation of that city without resistance, has been seized by the Turks as the pretext for this general attack upon the Armenians.

Nevertheless, shall missions withdraw from Turkey ? As Dr. Barton reminds his readers, in the article quoted above, " Fifteen years ago the entire world stood aghast at the desperate situation presented by the uprising of China against everything Western and Christian. Over 100 missionaries and thousands of Chinese Christians were cruelly killed or hunted like wild beasts. . . . Letters poured in upon the officers of the Board, pleading that reason and common sense and not blind fanaticism be given place in its counsels, urging at the same time that we as a Board withdraw all our missionaries and leave China to her ancestral religion. Other counsels prevailed. The destroyed stations were rebuilt and more substantial and larger than before. In the place of the martyred dead new recruits offered themselves and were appointed. In two years outward reconstruction was about completed, and the inner heart of the Chinese began to open in astonishing readiness to the Christian message. . . .

Shall we then falter at the blow struck our Armenian brethren in the Turkish Empire ? Is this a time to discuss whether we shall advance or retreat ? Not a missionary among the hundred and fifty and more to-day dwelling amid the horrors of countless graves and desolated homes and face to face with the perils of dread disease, but would plead with us not to desert their people now. . . . If there was ever a time when every one who bears the name Christian needed to take up his cross and follow his Lord into the thick of the battle of passion against the spirit of Christ, it is here and now. Hatred and evil passions must be met and overcome by love that believeth, hopeth, endureth, all things."

Mosques in Germany.

Professor Deissman writes : " On the 13th of July, a very unique religious ceremony took place in the Wunsdorf Islamic camp, viz. : the dedication of a recently erected mosque. I am sorry to say that I was not permitted to attend this service, although the amiable Commandant of the camp, with whom I spoke personally, was very polite in his refusal. The performance must certainly have been

interesting, especially from the standpoint of religion and its history. But however much I felt disappointed, I am nevertheless glad to say that it was chivalrous regard for the adherents of a different creed, if the slightest impression of making a spectacular performance out of a religious occasion was avoided. A religious ceremony, like the one referred to, meant very much to our Mohammedan prisoners, and outsiders who otherwise had nothing to do with these captives, would have distracted the devotion of the worshippers and marred the solemnity and impressiveness of the service. The account of a participant will probably interest you.

" ' On the compound of the Mohammedan camp opposite the mosque, dazzling in its whiteness in the bright sunshine, stands had been erected for the honoured guests. The peculiar celebration was attended by the Turkish Ambassador, Mahmud Mukhtar Pasha, together with the Councillor of the embassy, Monemenli-zade Edhem Bey, and the military attaché, Lieutenant-Colonel Djemil Bey. Further had made their appearance : the inspector of the various camps, General v. Strubberg, General Schneider, as well as several representatives of the General staff, of the Ministry of War, and the Military Architectural Office (Militärbauamt) IV. The Mohammedan inmates of the camp were drawn up in square formations before the mosque. The Commandant of the Camp, Colonel v. Oestfeld, addressed the prisoners through an interpreter, and told them that the mosque was a present of the Kaiser to the Mohammedans, who should not be deprived of their religious rites even in their confinement. This was followed by an address of the Turkish ambassador. In his reply the Moslem clergyman thanked the commandant of the camp for the erection of the mosque and the mild treatment of his fellow-believers, which made them forget their captivity to such an extent as to almost regard themselves as guests of the German people. Under the prescribed prayers and hymns, the Muezzin thereupon performed the solemn dedication of the mosque, which was followed by a service of the Mohammedans.'

" I know of one other mosque on German soil : in Schwetzingen, near Heidelberg, in the famous park of the grand-ducal castle. But the building as it stands there is nothing more than an ornament. The mosque in Wunsdorf is going to serve the actual cult, and we in ' Anatolia ' on the shores of the great lake of Wunsdorf, will in the future hear not only the church bells of the village and the signals of the German infantry, but also the echo of the Muezzin's call for prayer carried by the wind through the pine-tops to the porch of our residence."

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INDEX TO THE MOSLEM WORLD.

Vols. I.—V.

An Index to the first five volumes of the Moslem World has been published, 28 pp., and the same size as the review itself, so that it may be bound up with it. Copies of this Index may be had from the Publishers at 6d. per copy, post free.

BOOK REVIEWS

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Principles of Muhammadan Law. An essay at a complete statement of the Personal Law applicable to Muslims in British India. By FAIZ BADRUDDIN TYABJI, M.A. Pp. 520. Price, 21*s*. D. B. Taraporevala, Sons, Bombay. 1914.

Minhaj et Talibin. A Manual of Muhammadan Law. By NAWAWI. Pp. 571. Translated into English from the French by E. C. HOWARD. Price 21s. W. Thacker and Company, London. 1914.

These two books, dealing with Muhammadan Law, will give every reader a true insight into those principles which are at the base of Moslem civilisation and are the cause of its decay.

The first volume is in every sense of the word modern. The author states in his preface, " I have attempted in this volume to state, in the form of a code, the principles of Muhammadan Law, relating to the subjects on which it is enforced in British India ; to illustrate such principles by reproducing the effect of some of the more important or striking instances in which they have been applied in the texts of authority, or in cases decided by the British Courts ; and, when necessary or desirable, to discuss the principles or their application. The language in which the principles are stated could have been made more uniform, had it not seemed necessary to adhere somewhat closely to the words used by the authorities on which they are based."

The volume contains a complete index and glossary of over fifty pages as well as a complete index of cases tried in the British Courts of India. The introduction is a fair and unvarnished statement of the sources of Muslim Law and Tradition.

" It was during the reign of the Ummayyads," says our author, " that the full possibilities of the Traditions as a source of the law began to be realised ; it was felt to be an enormous power in the hands of the lawyers, to be able to rely on accounts of the practice of the Prophet which could be so easily manufactured. The third class of the Traditions—the Sunnat-ul-Taqrir—resting as it does on the tacit approval of the Prophet, would lend itself to most easy manipulation for the support of any course of conduct approved by common sentiment, or desired by the legal authority of the time ; on the one hand the ' Sunna ' is authoritative only so far as its contents go, whereas the Quran has its legal force in itself, and its very words constitute the law, and the two differ from each other in the same way as the unwritten law of the English lawyers differs from what they call written law. The ' Sunna ' could, therefore, be explained and distinguished, when occasion required, with far greater ease than the Quran. Hence it is not surprising that the ' forging of traditions became a recognised political and religious weapon.' ' While every impartial student of Islam,' says Mr. Nicholson, ' will admit the justice of Ibn-Qutayba's claim " that no religion has such historical attestations as Islam," he must at the same time cordially assent to the observation made by

another Muhammadan, " In nothing do we see pious men more given to falsehood than in Tradition," ' and out of the vast store of the ' Sunna ' Abu Hanifa (A.H. 80–150) is said to have considered only eighteen as trustworthy. The process of forgery might have been stopped had some such steps been taken for the early collection of the Traditions in an authentic and authoritative form, as was done with the Quran. But in the days of the first Khalifs the life of the Prophet was too vividly present before their minds for any such action, and later some of the staunchest friends of Islam were opposed to the Traditions being collected for various reasons, one of which was a fear that if they were put in writing they might come to compete with the Quran itself."

In dealing with the powers of Moslem law as resting with the rulers, the author says, " Nothing shows more emphatically the great weight and authority exercised by the religious heads in an Islamic country than that the deposition of the late Sultan Abdul Hamid, of Turkey, was formally based on the Fatwa of the Shaikh-ul-Islam. The Mussalmans are, therefore, jealous of giving to the religious head, in addition to his normal authority, the still wider powers of a speculative nature in the domain of religion, which would be his by right, if he were acknowledged as a Mujtahid." The Fatwas of the Kadhîs and Muftis, on the other hand, while necessary for the case and decisive of it, " had no ulterior authority except such as was given to it by the professional repute of the magistrate, who happened to be in office at the time." They should be compared in this regard not to the decisions of the English Law Courts, but to the *Responsa prudentium* of Roman law. They would never have filled so important a place in legal literature had they not been carefully compiled from the decisions of the most famous Kadhîs and by persons who had themselves achieved eminence as exponents of the Law.

The author is fully aware of the fact that Muhammadan Law and Christian civilisation clash at many points, and that the result has been the modification of the code. In this sense the book is up to date, because it omits so many sections of the law referred to in the other work, which is a translation and not a compilation. In this work we see Moslem law in all its hideous nakedness, its principles of *iniquity* instead of equity.

" Strictures," says the author, " are sometimes passed on the inapplicability of portions of Muhammadan Law to modern circumstances in British India. The inapplicability must be ascribed, in part at least, to the fact that the substantive law of Islam, so far as it is applied in India, has been divorced from the adjective law. The two form integral portions of one system, and each suffers by a disregard of the other ; hence, though the adjective Muhammadan Law is not directly applicable in British India, as such a reference to it may occasionally explain the real scope and effect of the substantive law, and may even be a guide as to how it should operate in particular cases." So far we have dealt with the introduction only.

Following this there is a chapter showing what sections of Moslem law have been abolished or have been made of none effect ; for example, " The Muhammadan law of succession and inheritance is expressly directed by the Legislature to be applied to Mussulmans all over British India, provided that so much of the Muhammadan law and usage as prohibits succession by apostates from Islam will not be enforced in British India."

And again he says, "The Muhammadan law of pre-emption is enforced in British India, except in the Madras Presidency, where it has been held to be contrary to justice, equity and good conscience!"

In the case of conversion from Islam to another religion, again, very difficult questions may arise: Thus where a Muslim husband and wife both became converts to Christianity, and the husband afterwards applied for divorce under the Divorce Act IV. of 1869, the court held that he could not do so as the Act applied only to monogamous marriages; and that an application for restitution of conjugal rights would have been similarly dismissed, as the woman had lost her status as a Muhammadan wife by her conversion.

In spite of all these concessions the dead weight of Islam still rests upon the law courts of India. The courts will not attempt to put their own construction on the Quran in opposition to the express ruling of commentators of great antiquity and high authority, nor give effect to new rules of law which may be logically deducible from the ancient texts, but which have not been deduced by the authoritative commentators, nor been adopted by the customs and usages of Moslems.

We may rejoice, however, that all Moslem law as regards slavery has been abolished. By the Indian Slavery Act V. of 1843, it is provided that slaves shall not be sold in execution of decrees or orders or enforcement of any demand of rent or revenue (sec. 1), that no rights arising out of alleged property in slaves shall be enforced by the courts (sec. 2), that no slave shall be dispossessed of or prevented from taking possession of property acquired by him by his own exertions or by inheritance or gift, etc. (sec. 3), and that any act which would be a penal offence if done to a free man, shall be equally an offence if done to any person on the pretext of his being in a condition of slavery (sec. 4). All this is directly contrary to the fundamental principles of Moslem jurisprudence. But, "It is the general intention of the legislature in passing this Act to relieve all persons then subject thereto from all the disabilities arising out of the status of slavery . . . In construing this remedial statue, the Courts ought to give to it the widest operation which its language will permit."

Chapter Three deals with marriage and divorce, and it is significant that this section of Moslem law covers 200 pages. Then follow chapters on maintenance, parentage and guardianship, all of which are closely related to the Moslem idea of home life. Chapter five (122 pages) deals with divorce, and the reader cannot help drawing the conclusion that all the rights are seemingly given to the husband and none to the wife in this procedure. The rest of the volume deals with property and personal right under the heads of Gifts, Waqf, Pre-emption, Administration, Wills, Inheritance and Succession.

In regard to the second volume, its importance may be judged from the fact that it is the standard work of law for not less than seventy million Moslems, one-half living in the Dutch East Indies, and the rest in Egypt, Syria, Southern India and Southern Arabia. The book, originally translated into French, now appears in this English edition, and is the most important work on Moslem Law accessible to English readers.

The author, Abu Zakariya ibn Sharaf en Nawawi, was born in A.D. 1233, at the town of Nawa, between Galilee and the Hauran. He became professor of tradition at the Ashrafiya school in Damascus, in 1267, and was the author of a number of works, including the present book, the "Minhaj et Talibin." He died in 1278.

The contents include seventy-one books in the usual order of Moslem *Fikh*. Sections which would especially interest the missionary reader are those on apostasy and the rights of infidels. According to our author, the infidel may not purchase a Koran, cannot succeed to the estate of a Moslem, may be killed in Jehad, his property to be confiscated, his wife and children to be enslaved, may not live in the Hejaz, etc., etc.

The character of this mediæval legislation, which is still supposed to be in force in some Moslem lands, may be judged from a single paragraph : " No responsibility is incurred by mortally wounding an infidel not subject to a Moslem prince, or an apostate, even though he should repent of his errors before death. This principle extends also to a master who mortally wounds his slave, and then frees him before his death. Others, however, do not admit impunity in these circumstances, but maintain that one is then liable for the price of blood. Where, on the other hand, one shoots at such infidel, or an apostate or one's own slave, after which the infidel or the apostate is converted, or one frees the slave, before the projectile hits him, our school exacts the price of blood on the higher scale, for killing a free Moslem " (p. 402).

Large sections of the work are simply untranslatable because they deal with marriage and divorce in truly Moslem fashion. But the statement is so often made that missionaries exaggerate when they speak of the social evils of Islam that two paragraphs must be quoted. " A woman, or a hermaphrodite, is worth half a man, whether in a case of homicide or in a case of wounding. A Jew or a Christian is worth the third of a Moslem. A fire-worshipper, or even an idolater who has a safe conduct, is worth a fifth " (p. 414). " When a man has two wives, one an adult and the other still a minor, and the former gives her breast to the latter, not only is his marriage with the child-wife dissolved, as we have already seen, but even the nurse ceases to be his wife, and commerce with her is for ever forbidden him " (p. 380). We may rejoice that much of this mediæval code has been abrogated by the progress of civilisation, but the fact that it is still *considered* legal and of highest authority is pitiful. What must have been the condition of intolerance when such a paragraph as the following could find a place in Moslem law. And how greatly the relations between Christians and Moslems have changed for the better ; although we still have the spirit of the law in the Armenian persecutions. " An infidel who has to pay his poll-tax should be treated by the tax-collector with disdain ; the collector remaining seated and the infidel standing before him, the head bent and the body bowed. The infidel should personally place the money in the balance, while the collector holds him by the beard and strikes him upon both cheeks. These practices, however, according to most jurists, are merely commendable, but not obligatory, as some think " (p. 467). S. M. ZWEMER.

The River War : The Conquest of the Soudan. By WINSTON CHURCHILL. Pp. 457. Thomas Nelson and Sons. 1915. Cheap edition 1*s.* net.

This marvellously cheap, yet careful and beautiful reprint of an important work on the history of the growth of the British Empire, through the stirring events that preceded the conquest and annexation of the Egyptian Soudan, should find many readers. The original work was published in 1899, and the maps are reproduced on a smaller scale.

Constantinaple, Old and New. By H. G. DWIGHT. Pp. 567. Charles Scribner's Sons, New York. Price 9*s*. 1915.

A decidedly interesting book, written in an attractive and picturesque style. It gives much information about Constantinople in such a way that one thoroughly enjoys reading it. Houses, bazaars, gardens, coffee houses, mosques and churches are elaborately described in detail, and the historical sketches related in connection with them read like tales from the " Arabian Nights."

A chapter, entitled " The Magnificent Community," deals with the various nationalities represented in this City of the Turks, and we read how " a town has sprung up around the embassies, which is one of the most extraordinary towns in the world—a perfect babel," where " half a dozen larger worlds, and nobody knows how many lesser ones live, inextricably intermingled yet remaining miraculously distinct." The " Moon of Ramazan " gives a detailed account of the fast month. From it and from the two succeeding chapters, " Mohammedan Holidays " and " Two Processions," the reader gets considerable information about Mohammedan religious customs and feasts. The author's attitude toward Mohammedanism is more sympathetic than that of many who have a more intimate knowledge of that religion will be, but is doubtless accounted for by the fact that he is, as he says, " not notable for the orthodoxy of his opinions."

The chapter on " The Revolution," in which the opening of parliament is described in a most striking manner, and those on the " Capture of Constantinople " and " War Time," gives a vivid account, by an eye witness, of all that happened in those troublous days.

While it is evident in nearly every page that the writer has a great love for Constantinople and its Turkish masters, he has nevertheless written his book in such a way that one must needs see the flaws in the picture. In speaking of the schools in the mosque gardens he says, " There is tragedy in them, and menace. For they teach too many men too little." But we must not quote too much from a very quotable book, one which deserves a place in the libraries of those who wish to learn more about this great city, whose history is not yet ended. The book is enriched with a good index and an admirable bibliography.

E. G. C.

The New Map of Europe. By HERBERT ADAMS GIBBONS, Ph.D. The Century Company, New York City. 1914. Pp. 412. $1.25 net.

This work gives a comprehensive and interesting survey of the events which have brought about the complicated diplomatic relations of the various European powers during the past decade, culminating in the present struggle of the nations. It begins by reviewing the long-strained situation existing between Germany and Alsace-Lorraine owing to the former's mismanagement of the Reichsland, and the influence this has had in fostering the hopes of revenge in France. It describes at some length the development of the German idea of " Weltpolitik," and how it has brought Germany into conflict with the powers of Russia, France and Great Britain, which had already to a greater or lesser extent realised their dreams of colonial enterprise before Germany had even organised her internal machinery. Germany's attempt in her turn to arrive at such a realisation is shown in connection with her efforts to gain an economic foothold in Asiatic Turkey by posing as the defender of Mohammedans everywhere, thus aiming to alienate the Mohammedans of Great Britain, France and Russia from

their allegiance to these respective powers. In the former she met with a large measure of success, and, as the writer says, "in seeking for the causes of the present conflict it is impossible to neglect Germany in the Ottoman Empire." But in alienating the allegiance of the Mohammedan subjects of the mentioned powers she failed, for they are loyally fighting for the Allies, and not one has taken up the sword in support of pan-Germanism and pan-Islamism. Germany's further efforts to realise her dreams of colonial aggrandisement are exhibited in her interference with the French policy in Northern Africa, the aftermath of which was an increase in naval and military armaments and the creation of a spirit of tension which needed only three years of war in the Ottoman Empire to bring about the inevitable clash between Teuton and Gaul. The author then goes on to show how in Persia Germany was shut out by the British and Russians from a possible field of expansion. He then takes up in succession the respective rôles which the partition of Poland, Italia Irridenta, the question of the Danube and the Dardanelles, and the Eastern or Balkan question in all its phases, have played in bringing about the present crisis. Particularly interesting is the author's discussion of the Young Turk régime in the Ottoman Empire, the causes of its collapse and the momentous consequences. In the Turkish loss of Tripoli the writer sees the integrity of the Ottoman Empire attacked by force and an example set for the Balkans who did not take long in precipitating the Balkan War on Turkey. This is followed by a discussion of the rupture between the Balkan allies and its results, and then the development of the hostility between Austria-Hungary and Servia growing out of the Slavic question in the Dual Monarchy. The book is well written, has excellent maps, and is interesting as a study of the deeper causes of the war. G. C. B.

The Near East from Within. With photogravure illustrations. Funk and Wagnalls Company, New York.

The author's name is not given, but he is evidently a German who has served repeatedly as a trusted agent for the Kaiser's government. He writes in an easy, straightforward style, telling of impressions of affairs in the immediate East, observed as he passed from capital to capital. Many have undoubtedly known that rulers of the Balkan countries and of the non-Christian Near East were selfish and unscrupulous; but this book exposes the base intrigue of rulers, ambassadors, and ministers from Europe. Europe has not tried to uplift but has stooped to learn and use the low down tricks of the heathen for wicked, selfish ends. The writer does not pretend to interpret everything, but the intelligent reader learns why we have repeated wars as long as such conditions continue. One is surprised that a German tells these things, but we might accept his decision of "greater duty to mankind rather than to a man." M.

Armenia's Tragic Story. By W. Llew. Williams. P. S. King and Son, Ltd., Orchard House, Westminster, London. Pp. 20. 1*d*.

A statement of the case for Armenia and an appeal based upon their history, and their character. The author proposes an autonomous Armenia, comprising the six Vilayets of Van, Erzeroum, Bitlis, Kharput, Diarbekir and Sivas, and the Province of Cilicia, where 1,500,000 Armenians cling to their native soil in the teeth of the most grinding persecution, and still form in all respects, except brutality and lawlessness, the most important single coherent racial unit, preferably a neutral State guaranteed by Great Britain, France, and Russia. Z.

History of Christian Missions. By CHARLES H. ROBINSON, D.D. International Theological Library. T. and T. Clark, Edinburgh. Pp. 534. 10*s.* 6*d.*

Hitherto English readers have had to be content to use Professor Gustav Warneck's "History of Protestant Missions" as their book of reference on this subject, and it has rendered invaluable service by its comprehensive scope and extraordinary wealth of detailed information. At the best, however, it remains a translation, it views the subject from the German standpoint, indeed its very virtue has lain in the fact that it has done so much to enlighten the British friends of missions as to the service of their German fellow-workers. The appearance of Canon Robinson's work in the International Theological Library is, therefore, very welcome with its British point of view. For in comparison to Professor Warneck, Canon Robinson is strikingly British in his style of writing, so readable, matter of fact, and forcible, in his special interest in British missions and in his optimism. One hardly thinks German readers will use and profit by his book as English readers have appreciated Professor Warneck's. Yet that is perhaps not so essential as that they realise their own national heritage on the mission field and receive the fresh impulse to service, which without doubt many will receive who read this History and which would seem the author's great objective in writing. He writes not for the sake of recording the past so much as with the view of inspiring to future achievement.

Those interested in Missions to Moslems, more particularly, will appreciate the work as giving the general setting to their special undertaking. Chapters I. and II. are introductory, Chapters III. to XX. survey in turn the great Mission fields, Chapter XXI. is devoted to Missions to Moslems, Chapter XXII. to Missions to the Jews, and Chapter XXIII. very briefly summarises the history of the Missionary Societies of Great Britain and Ireland, America, the Continent of Europe, and the Roman Catholic Church. The closing chapter is entitled "The Outlook," and as an Appendix there is some account of the movement towards Christian Unity on the mission field.

The book, as it passes from one country to another, contains a number of references to Missions to Moslems, but Chapter XXI. focusses the Moslem world, and bears witness to the author's deep concern for this aspect of the missionary obligation. He sees the problem of Islam as a whole, and one would pray that his interest and sure faith in its ultimate solution may be communicated to many of his readers. His general attitude, as also his standpoint with regard to Islam in particular, cannot be better shown than by the closing paragraph of the preface :—

"The test of the success of missionary enterprise is furnished by moral and not by numerical results, and inasmuch as these are slow and difficult to appraise, the student of missions is often tempted to impatience. He needs to remember that the progress of Christian missions, if it is to be judged aright, must be measured by units which consist not of years, but of generations. . . . And few, if any, persons who have made a prolonged study of the work of Christian missions during the last two generations have failed to reach the conclusion that, as a direct result of the spread of missionary efforts, the prospects of the regeneration of the human race and of the establishment of the kingdom of God upon earth are brighter than at any previous period in the world's history."

E. I. M. BOYD.

Libre de Blanquerna, escrit a Montpeller devers lany M.CC.lxxxiiij. Per Moss. Salvador Galmes en Miquel Ferra. Palma de Mallorca Comissio editora Lulliana. Pp. 512. 1914.

Espiritu del beato Ramon Lull. Por D. Jaime Borras Y. Rullan, Pbro. Tipografia de Felipe Guasp, Palma. Pp. 124. 1909.

Maria S. Y. el R. Pontifice en las Obras del Bto. Ramon Lull. Imp. de " La Sinceridad," Soller. Pp. 72. 1908.

Although few of our readers have the time or the inclination to make a special study of the works of Ramon Lull, it will interest all to know that a new edition of these works is being published in commemoration of the sexcentenary of his martyrdom, at Palma, where he lies buried. The ninth volume, the first above-mentioned, has just appeared from the press, and consists of a beautiful edition of his famous allegory, Blanquerna.

The second volume is an appreciative sketch of Lull's life with extracts from his works. It consists of four parts, the first of which treats of his plan for the conversion of infidels, the second of his martyrdom, and the third of his character and aims, and the last chapter is an attempt at a correction of the chronological data.

The last volume mentioned is least important to Protestant readers. It is a comparison of the cult of the Virgin Mary as approved by Roman Catholics, found scattered in the various books by Ramon Lull. Z.

Unity and Missions: Can a divided Church save the World? By Arthur J. Brown. Fleming H. Revell Company, London and New York. 1915. 5*s*.

Dr. Arthur J. Brown, Secretary of the American Presbyterian Board of Foreign Missions, has added another volume to the list of valuable books which he has contributed to our missionary literature. The sub-title gives the theme of the book—" Can a divided Church save the world? " Dr. Brown depicts and denounces the evils of division, and on this subject most of his readers will be in hearty accord with him. It is when he comes to formulate a scheme to secure " Organic Unity " that his difficulties begin. The Roman Catholic Church has a very simple plan, but we doubt whether it would be any more acceptable to Dr. Brown than it would be to the Greek Church. If, however, " Organic Union " is not possible in the present condition of the world, there is no reason why the Churches should not earnestly strive for unity of spirit, for Christian charity, forbearance and hearty co-operation in every department of missionary work—in preaching and teaching, in medical and literary work. There is no reason why Comity should not be recognised and adopted in every mission field. The resources of the Churches would thus be wisely utilised and the areas occupied speedily widened. Dr. Brown discusses a great subject in this book, and the members of all missionary boards and committees would do well to read it. J. Milton Brown.

The Ancient Coinage of Southern Arabia. By G. F. Hill, from the Proceedings of the British Academy, Vol. VII. Oxford University Press, London. 1915. Pp. 28. 2*s*.

This paper deals with an obscure branch of numismatics, showing the intercourse that existed between Southern Arabia and the Persian Gulf in pre-Islamic times, from the third century B.C. The influence of Hellenic civilisation is also emphasised.

Casablanca et les Chaouia : Villes et Tribus du Maroc, Documents et renseignements publiés sous les auspices de la résidence générale. By ERNEST LEROUX, Ed. 2 Vols., pp. 306, pp. 338. Paris. 1915.

These are the first two volumes of a proposed series of monographs on the cities and tribes of Morocco, authorised by the governor-general and based upon government documents and all other available sources. The volumes are beautifully illustrated and contain many maps and sketches. The first deals with Casablanca, the history of its settlement, present population, native and foreign, the administration of the city, its trade and commerce. An account is given of the various mosques, saints' tombs, and a list is even furnished of the notable inhabitants of the city. The second part of the two volumes deals with the Chaouia, who occupy the territory along the coast. Part of them are of Berber origin, and the rest Arab. After giving an account of their history and of the entrance of European colonists, especially the French, among them, the remainder of the first and the whole of the second volume is taken up with a detailed account of the tribes. What will especially interest the missionary reader is the section devoted to their religious life, especially the full account of the various Derwish orders (pp. 221-236). A map gives the location of the principal Zawias of the orders. In the appendices we have special information on the water supply, agriculture, rainfall, climate, and statistics of population. As a detailed study of a portion of the Moslem world hitherto almost unknown to the general reader, these volumes will prove invaluable. No information is given of the missionary work at Casablanca. As a record of progress since the French occupation the illustrations are remarkable. Z.

The Dardanelles : Their Story and Their Significance in the Great War. By the Author of "The Real Kaiser." Andrew Melrose, London. Pp. 166. Price 2*s*.

One of the many books on the war which has, however, a special interest to our readers because of the significance of the Dardanelles as the Gateway to Constantinople. The determining factor of the present war may be the fall of Constantinople. The author sets forth this belief in eighteen short, although somewhat scrappy, chapters. He tells the story of the importance of this strategic centre, beginning with the romance of the Hellespont and the days of Byzantium to the time when the city became the Sick Man's stronghold and Gallipoli with the Dardanelles the last ditch for the Turkish forces in a war which cannot help sealing the doom of Turkey. At the end of the war "the mastery of the Dardanelles will pass into other hands. The Cross will replace the Crescent on the minarets of St. Sophia, and a new era will begin for the noble city of Constantinople." And let all the people say "Amen." L. S. R.

In Russian Turkestan : A Garden of Asia and its People. By ANNETTE M. B. MEAKIN, F.R.G.S. George Allen and Unwin, London. 16mo. ; 316 pp. 5*s*.

A most interesting book of travel based on two journeys made by the author in 1901-02 and first published in 1903. This is a new and popular edition but can still hold its own, for it was not hurriedly compiled to meet the demand for information about Russia during the war but written at leisure after patient, conscientious research, nor have conditions and life greatly changed in this part of Asia except for the building of railways and the marvellous development of

the growing of cotton. The description of Sart towns, their schools and colleges, of childhood, marriage and home-life, of the native industries and amusements, introduces the reader into this old and needy world of Islam. Seated by the fireside, we may follow the traveller from Merv to Bokhara, Samarkand, Kokand and Tashkent, and back again all the way by rail to Ashkabad and the Caspian, through one of the greatest unoccupied mission fields ; how long shall it remain so ?

Some Aspects of Mysticism in Islam. By the Rev. F. Lamplugh. Published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 44 pp. 1915. 6*d*. net.

This little booklet is one of a series on the Mystics, and gives a good account of the character and tendency of Mysticism in Islam, showing how it is drawn from four sources outside Arabia : Christianity, orthodox and otherwise, Hinduism, Neo-platonism and Jewry, and yet how the whole is steeped in a distinctive atmosphere that makes it something *sui generis*. It is neither wholly Eastern nor Western, but represents an intermediate school which leans perhaps rather to the latter than to the former. As a brief introduction to the subject the book is valuable, but the author fails to show that the real tendency of Mysticism in Islam has hitherto been away from Christianity, not towards it.

Diwan of Inayat Khan. Rendered into verse by Jessie Duncan Westbrook. The Sufi Publishing Society, London. 16mo ; pp. 49. 2*s*. 6*d*.

A garland of Sufi song, didactic and symbolic, adapted for English readers and idealising mystic Islam. " The great Self of the Universe," we read in the foreword, " is to be found within the human heart, and the task of the Sufi is to perceive that his own soul is identical with the Universal Soul." Author and translator do not face the age-problem of sin nor that of human responsibility. Dream-life will not take away the guilty stain of the soul.

Talks by Abdul Baha, given in Paris. G. Bell and Sons, Limited, London. 1915. pp. 171.

During October and November, 1911, Abdul Baha Abbas Efendi gave a series of addresses in Paris, setting forth his dreams and his convictions regarding the fusion of all faiths in the liberal inclusiveness of Bahaism. There is scarcely anything new in this volume. Prof. Browne and other exponents of the cult have already covered the ground with thoroughness. The elements of Islam, which are so prominent in true Persian Bahaism, are scarcely mentioned here, and with the exception of two brief addresses, which are historical and reminiscent, the talks by Abdul Baha are mystical and devotional in character, dealing in abstract phrases and the popular ideals of to-day.

S. V. R. T.

Converts through Medical Work. By Samuel W. W. Witty. Church Missionary Society, London. 12mo ; pp. 59. 1915. 6*d*.

Life stories of eleven converts who found Christ through the medical work of the Church Missionary Society. Four of them were Moslems : Nasrullah Khan of Quetta ; Qazi Abdul Karim, the first Baluchistan Christian martyr ; Sakineh, the first woman convert of the Persia Mission ; and Jahan Khan, who was saved to serve in the Bannu Medical Mission. The sketches are interesting and might well be translated into vernaculars.

Biblical Discoveries in Egypt, Palestine and Mesopotamia. By J. POLITEYAN, B.A. Elliot Stock, London. 12mo.; 189 pp. 2*s*. 6*d*.

A popular summary of recent archæological discovery as corroborating the Hebrew Bible in the form of rather disjointed lectures to a summer school of the London Jews' Society. The material is full of interest, but the conclusions are not always reliable.

The Eastern Libyans. By ORIC BATES, F.R.G.S. Macmillan and Company. 1914. Pp. 298.

This is a monograph by a former member of the Nubian Archæological Survey, and deals with the civilisation, religion and history of the indigenous North African peoples between Lake Tritonis and Egypt down to the time of the invasions of the Arabs in the seventh century. The book is mainly of interest to archæologists, but many details in chapter VIII. more especially merit the attention of those who study the animism subsisting among the Berbers. "Magic, both 'white' and 'black,' for the practice of which the Moghrebîn are so renowned throughout the Mohammedan world to-day, was anciently practised" (p. 179). Also "magical rain-making was anciently known in Libya and the Kabyles, the Bein Mzab and others to-day preserve remembrances of this in the chants they sing in times of drought" (*ibid*). E. I. M. B.

Tales of the Arabs. By M. E. HUME-GRIFFITH. Religious Tract Society. London. pp. 179. 1914. 1*s*. 6*d*.

The Wonderland of Egypt. By PERCY R. SALMON. Religious Tract Society. London. Illustrated by J. SHAW CROMPTON, R.I., and other artists. pp. 320. 1915. 1*s*. 6*d*.

These books are well adapted for the use for which they are intended: to awaken interest of boys and girls in the life of the Arabs and the historical wonders of Egypt respectively. The former has the missionary standpoint more especially, but both are appropriate reading for the present time when so many fathers and elder brothers are in Egypt and the Near East. "The Wonderland of Egypt" might almost serve as a juvenile edition of Baedecker's guide, and its illustrations, many of which are pictures of Egyptian child-life, are very attractive. E. I. M. B.

Egyptian (Arabic) Self-Taught. By Capt. C. A. THIMM. E. Marlborough and Company, London. 12mo; pp. 80. 1914. 2*s*. 6*d*.

This little volume in the Marlborough Self-Taught Series is convenient, although very brief. The transliteration is not what it should be in every respect. For the rest we can commend the book.

The Dawning of the Morning: Diamond Jubilee Commemoration (booklet). Bible Lands' Missions Aid Society, London. pp. 39. 6*d*.

The sixtieth anniversary addresses and report of this society so well-known for its unselfish and liberal efforts in the Near East. We call special attention to the strong address on "the Civilising Effect of Missions in Asia Minor," by Sir Wm. M. Ramsay, LL.D.

The Church Missionary House. By IRENE H. BARNES. Church Missionary Society, London. pp. 55. 6*d*. net.

A description of the offices and activities of this leading society in British missionary enterprise; prayer, publications, publicity and organisation have produced a centre of widely radiating influence.

CORRESPONDENCE

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INDIAN CHURCH COMMENTARIES.

BISHOP'S LODGE,
ALLAHABAD,
July 15th, 1915.

DEAR SIR,—

In 1900, our Episcopal Synod recognised that there was need of a vernacular Commentary on the Holy Scriptures, and our present Metropolitan, then Bishop of Lahore, and the Bishop of Rangoon (the Right Rev. A. M. Knight, D.D.), were appointed as a Committee to give effect to the Synod's Resolution. Bishop Lefroy, in his general preface to the Series, writes : " It is hoped that these Commentaries, while presenting a direct and scholarly interpretation of the New Testament, based upon the work of the great English Commentaries, will, at the same time, contain such reference to Eastern religious thought and life as may make them serviceable to both Christian and non-Christian."

It was thought best that the Commentaries should, in the first place, be published in English, so that this text might serve as the basis for translations into the various Indian Vernaculars.

So far five Commentaries have been published, while a sixth is now in the Press, and a seventh is under preparation. Of these Commentaries, one—*i.e.*, the Epistle to the Philippians, has already been translated into no less than five vernaculars.

After Dr. Lefroy's translation to Calcutta, I was invited by our Episcopal Synod to supervise the production of these Commentaries. I made enquiries as to the sale of the volumes published up to date, and came to the conclusion that the existence of these Commentaries and translations was insufficiently known to Indian Christians, clerical and lay.

To remedy this defect in some degree, I am appending to this letter a list of the Commentaries hitherto published and of the translations from the same, giving the number of pages contained in each volume, its price and place of publication. My own belief is that so soon as the existence of this series has become more widely known, its value will be more generally recognised.

In the Vernacular Commentaries no attempt has been made to adhere slavishly to the English Text, though every attempt has been made to reproduce the substance of the Commentary in a form that will commend itself to all who think and speak as Indians.

Application for permission to translate any of these Commentaries into a vernacular should be addressed to the Secretary, S.P.C.K., Madras.

It is desirable that copies of these Commentaries should be stocked somewhere in each Province. Orders should, therefore, be forwarded to some local or provincial depôt.

Trusting that you will do what you can to give publicity to these Commentaries,

I remain,
Yours sincerely,
G. H. LUCKNOW.

St. Matthew's Gospel. By the Rev. H. U. WEITBRECHT, Ph.D., D.D., sometime Canon of Lahore, Examining Chaplain to the Bishop of Lahore, and Chief Reviser of the Urdu New Testament. Pp. 734. Price, bound in cloth, Rs.2-4. Published by S.P.C.K., Madras. *Translation: Hindi*, by the Rev. Canon W. Hooper, D.D. (In preparation).

The Acts of the Apostles. By the late Rev. T. WALKER, M.A. Pp. 680. Price, bound in cloth, Rs.2-8. Published by S.P.C.K., Madras. *Translation: Marathi*, by the Rev. Canon D. L. Joshi. (In preparation).

The Second Epistle to the Corinthians. By the Rev. A. CROSTHWAITE, B.A., sometime Principal of Christ Church College, Cawnpore, and Fellow of Allahabad University. (In the Press).

The Epistle to the Philippians. By the late Rev. T. WALKER, M.A. Pp. 135. Price, bound in cloth, Re.1. Published by S.P.C.K., Madras. *Translations: Tamil*, by the late Rev. T. Walker, M.A. Pp. 257. Price As. 12. Published by S.P.C.K., Madras. *Telugu*, by the Rev. Canon D. Anantam, B.A. Pp. 212. Price As.10. Published by S.P.C.K., Madras. *Hindi*, by the Rev. Canon W. Hooper, D.D. Pp. 96. Price As.6. Published by N. I. Christian Tract and Book Society, Allahabad. *P. Urdu.* Pp. 212. Price As.6. Published by the S.P.C.K., Lahore. *Marathi*, by the Rev. Canon D. L. Joshi. Pp. 234. Price As.6. Published by the S.P.C.K., 41 Esplanade Road, Bombay.

The Epistle to the Hebrews. By the Rev. W. H. G. HOLMES, M.A., of the Oxford University Mission, Calcutta. (In preparation).

The Epistles of St. John. By the Right Rev. H. PAKENHAM WALSH, D.D., Bishop in Assam, sometime member of the Dublin University Mission, Chota Nagpur; and Principal of Bishop Cotton's School, Bangalore. Pp. 206. Price, bound in cloth, Rs.1-8. Published by S.P.C.K., Madras. *Translations: Tamil*, by Mr. G. S. D. Pillay. Pp. 323. Price As.14. Published by S.P.C.K., Madras. *Marathi*, by the Rev. D. K. Shinde. (In preparation).

The Book of Revelation. By the Rev. E. H. M. WALLER, M.A., sometime Canon of Lucknow, Bishop-designate of Tinnevelly and Madura. Pp. 204. Price, bound in cloth, Re.1-4. Published by S.P.C.K., Madras. *Translations: P. Urdu.* Pp. 412. Price As.8. Published by the S.P.C.K., Lahore. *Hindi*, by Pandit Balmukand Naik and the Rev. Canon Waller, M.A. Pp. 318. Price Re.1-8. Published by the N. I. Christian Tract and Book Society, Allahabad. *Marathi*, by the Rev. Canon D. L. Joshi. (In preparation).

Note.—Other Commentaries will be issued in accordance with demand as funds permit.

G. H. LUCKNOW.

SURVEY OF RECENT PERIODICALS

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I. GENERAL.

The Peril and the Challenge. Edith A. Aitchinson. *Our Missions*, October, 1915. A paper based on addresses given by Dr. S. M. Zwemer, at Woodbrooke, July 4th, 1915, to show the present situation in the Moslem world.

The Horizon of the Moslem World. Rev. S. M. Zwemer, D.D. *The East and the West*, London. October, 1915. A general survey indicating some of the more momentous changes impending in the Moslem world as the result of the present war.

II. SOURCES OF ISLAM IN ARABIA.

III. HISTORY OF ISLAM UP TILL RECENT TIMES.

A Persian Inscription of the Mogul Times on a stone found in the District Judge's Court at Thana. Shams-Ul-Ulma Dr. Jivanji Jamshedji Modi, Ph.D. *Journal of the Bombay Branch of the Royal Asiatic Society*, 1915. The text and translation of the inscription which refers to events in the reigns of the Mogul Emperors Jahangir, Shah Jahan, and Aurangzeb.

Das einstige christliche Mohrenland. Pfarrer E. Iselin. *Evangelisches Missions-Magazin*, Basel. September, 1915. An account based largely upon " Die christliche Zeit Nubiens und des Sudans," by G. Röder, of the Christian Church of Nubia and the Sudan, from the earliest times till the Moslem conquest in the fourteenth century.

Turkey and Islam. Rev. H. U. Weitbrecht, D.D. *Missionary Review of the World*, New York. October, 1915. An historical account of the place of the Turkish power in the history of Islam, reprinted from the *Church Missionary Review*, London, December, 1914.

IV. KORAN, TRADITIONS, THEOLOGY, etc.

Contributi alla Storia della filosofia greca in Oriente. Testi Arabici. I. Pseudo-Aristotele. Giuseppe Furlani. *Rendiconti Lella Reale Accademia dei Lincei*, Roma. Agosto, 1915.

Mysticism and Mahomedanism. Lieut.-Col. E. C. Thwaytes. *Hibbert Journal*. October, 1915. A general and somewhat cursory account of Sufiism.

An English Translation of the Holy Quran. *Islamic Review*, Woking. SEPTEMBER-OCTOBER-NOVEMBER, 1915. Notices, with four specimen pages of the translation in English about to be published by Maulvi Muhammad Ali.

Devotional Readings in the Qur'an. H. A. Walter. *Young Men of India*, AUGUST, 1915. Passages selected to show the inner, higher life of the Prophet under the headings: (1) the Golden Mean; (2) the new Kinship of the Spirit; (3) Lessons from Animals and Birds; (4) the Self-Judgment of the Sinner.

V. RELIGIOUS AND SOCIAL LIFE OF ISLAM.

An Experience in Controversy. Canon E. A. Hensley. *Church Missionary Review*. SEPTEMBER, 1915. An account of a public discussion lasting several days from May 31st, 1915, between a group of maulvis and some members of the Arya Samaj at Jabalpur. Canon Hensley presided, and the subjects under discussion were: (1) "Are matter and spirit eternal?" (2) "Is Islam or the Vedic religion universal?" (3) The Transmigration of the soul." "No one who is not conversant with Eastern powers of invective can have any idea to what extent personal abuse and caustic remarks were employed in these public discussions. . . . Peace, however, was maintained, and the vast concourse of people went quietly to their homes when the discussion came to an end at 10 o'clock. . . . Except to stir up bitterness the discussion was, in the opinion of the writer, profitless and useless."

Die Mohammedanermission in Niederländisch-Indien im Lichte der Eingeborenenpresse. G. Simon. *Evangelisches Missions-Magazin*, Basel. SEPTEMBER, 1915. Notes on Islam in the Dutch East Indies as it takes voice in the native press.

The I'd-ul-fitr in England. H. M. Léon. *Islamic Review*, Woking. SEPTEMBER, 1915. Description of the celebration at Woking, August 13th, 1915, with a group photograph of those present.

A World of Muslim Childhood. Rev. S. M. Zwemer, D.D. *Foreign Field*, London. SEPTEMBER, 1915. A general sketch illustrated from various countries.

VI. POLITICAL RELATIONSHIPS.

The Existing Position in Armenia. A. S. Safrastian. *Asiatic Review*. OCTOBER 1st, 1915. A summary of reliable information down to September 14th, showing that "about 100,000 Armenians have already been massacred since last April; perhaps some 50,000 women and children have been converted to Islam and made to 'marry' Turks; and about 800,000 have been deported from their homes into Mesopotamia and Asia Minor. The process of deportation is one of the most cruel and diabolical devices the Turks have ever invented."

Das Schicksal des Armenischen Volkes. *Evangelisches Missions-Magazin*, Basel. OCTOBER, 1915.

Die Spannung zwischen den Armeniern und den Türken. *Allgemeine Missions Zeitschrift*, Berlin. NOVEMBER, 1915. A description based on private correspondence and mission reports of the Deutsche Hilfsbund für christliches Liebeswerk im Orient of the terrible massacres of the Armenians during the past summer.

Armenians and the Partition of Asia Minor. W. Llew. Williams. *Fortnightly Review*, London. NOVEMBER, 1915. With Lord Bryce's speech on the Armenian question in the House of Lords on October 6th as a starting point, the author shows that the first duty of the Entente Powers is to make an end of Turkey as a sovereign power, and the second "to attempt some reparation to the Armenian people." That the nation is worthy of autonomy guaranteed by the Allied Powers is proved by their having preserved during seventeen centuries their separate national existence, and the political achievements of individual Armenians in modern times. "The one hope of redeeming Asia Minor from barbarism lies in the existence of a free, autonomous, Christian, and, therefore, progressive Armenian state."

The Assassination of Armenia. *Missionary Review of the World*, New York. NOVEMBER, 1915. The Turkish programme of annihilation described by Government representatives, teachers, missionaries, and other eye witnesses. Includes a table of the Protestant missions in Turkey before the war and a map of Asia Minor.

Destroying a Nation. *Special Bulletin, No.* 2. Bible Lands Missions' Aid Society, London. Evidence from non-missionary sources of the present persecutions of the Armenians. "Apparently the uprising of Armenian revolutionists at Van, which paved the way for the Russian occupation of that city without resistance, has been seized by the Turks as a pretext for a general attack upon the Armenians everywhere."

Die Sudan-Pionier-Mission in Ober-Aegypten. Dr. W. G. Fröhlich. *Evangelisches Missions-Magazin.* Basel. NOVEMBER, 1915. An account of the effect of the war upon the Sudan Pionier Mission, all of whose missionaries have now returned to Europe by orders of the Government.

Les Musulmans français et la Guerre. *Revue du Monde Musulman.* Vol. XXIX. DECEMBER, 1914 (issued October, 1915). Addresses and other testimonies of loyalty from the Moslem chiefs and religious leaders of West Africa, Algeria, Tunis and Morocco. The original text is reproduced in lithograph and accompanies the French translation.

Lord Hardinge, the Viceroy of India, comes to Kuweit. C. Stanley G. Mylrea, M.D. *Neglected Arabia.* OCTOBER, 1915. Account of the visit on the way to Busrah, 1915.

VII. HISTORY OF MOHAMMEDAN MISSIONS.

Raymund Lullus. Dr. Julius Richter. *Allgemeine Missions-Zeitschrift*, Berlin. SEPTEMBER, 1915. A biographical sketch based on articles and books in English, French and German.

Yesterday, To-day and To-morrow. J. E. H. *Central Africa.* SEPTEMBER, 1915. Brief historical sketch of Roman Catholic Missions in the East African coast lands since the sixteenth century with special reference to Portuguese influence and in later times to the work of the German Benedictine fathers.

A Trip to the Roof of the World. Rev. R. H. Glover, M.D. *Missionary Review of the World.* SEPTEMBER, 1915. An illus-

trated account of a four months' journey through Hupeh, Honan, Shensi, Kansu and Szechuan, with special reference to openings among Mohammedans in Kansu.

In Mesopotamia. *The Bible in the World*, London. NOVEMBER, 1915. A report of the work of Bible Society agents in Mesopotamia during the past year, especially at Baghdad, Mosul and Samara.

Why not Arabia? Rev. S. M. Zwemer, D.D. *Record of the U. F. Church.* SEPTEMBER, 1915. An appeal from the present condition of Arabia that the U. F. Church should adequately occupy Yemen from Aden as a base.

A Tour of the Bahrein Villages. Hall G. Van Vlack, M.D. *Neglected Arabia.* SEPTEMBER, 1915. Account of a medical itineration, spring 1915.

With our Sisters in Arabia. Mrs. E. E. Calverley, M.D. *Missionary Review of the World.* OCTOBER, 1915. An account with excellent illustrations of the life of Arabian women as seen in the course of her work as a medical missionary at Kuweit.

The Baptist Missionary Society and the Moslem Problem. Rev. S. M. Zwemer, D.D. *Baptist Herald*, London. OCTOBER. 1915. An appeal on behalf of expansion in work among the Moslems in the Indian field of the B.M.S. more especially.

Niederländisch-Indien. Dr. J. Rauws. *Evangelisches Missions-Magazin*, Basel. OCTOBER, 1915. An account of the various missions in the Dutch East Indies with special reference to the native Churches, their organisation, relations with the Government and present condition as the result of the European war.

In North Morocco. Robert Steven. *The Bible in the World*, London. OCTOBER, 1915. Regarding Bible Society success at Mequinez and other places in North Morocco.

The Founder and the Founding of Robert College. *The Christian Student*, Stellenbosch. SEPTEMBER, 1915. A biographical sketch.

John Martin Cleaver. Rev. Stuart Holden, and others. *Egypt General Mission News.* SEPTEMBER-OCTOBER, 1915. In memoriam sketches.

VIII. THEOLOGICAL AND APOLOGETICAL.

Through Eye Gate and Ear Gate to the Moslem Heart. Rev. S. M. Zwemer, D.D. *Punjab Mission News.* SEPTEMBER, 1915. A description of the illustrated series of leaflets issued by the Nile Mission Press for Moslem readers, reprinted from *Blessed be Egypt*, January, 1915.

A Story of Islam. J. Parkinson. *Islamic Review*, Woking. NOVEMBER, 1915. A criticism upon Mr. T. R. W. Lunt's book on Islam, with its introduction by the Headmaster of Eton College.

The Beginning of a Story. Rev. Stephen van R. Trowbridge. *Missionary Review of the World.* OCTOBER, 1915. The story of Abd-ul Kerim's conversion from Islam and efforts after training as an evangelist.

The Moslem World

VOL. VI APRIL, 1916 No. 2

EDITORIAL

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RARELY, if ever, since the destruction of Jerusalem by Titus, have such scenes been witnessed on the face of the earth as those which have recently occurred, and are still taking place, in the slaughter of the helpless Armenians in the Turkish Empire. The resemblance between the history and the age-long sufferings of the Jews and those of the Armenians is very striking, whatever the reason for it may be. But the Romans, when they slaughtered the people of Jerusalem, had an excuse which the Turks have not in their attempt to destroy the Armenians. The Jews had rebelled and were fighting bravely for their freedom. Moreover, intestine struggles within the ranks of the Jews themselves were responsible for not a little of the bloodshed. It is quite otherwise in the present case. The Armenians are not in rebellion. They are quite helpless and defenceless, not being allowed by Turkish law to carry arms. Living either in separate unwalled villages or among their Turkish fellow-subjects (who a few years ago welcomed them to share in the newly-proclaimed " Liberty, Fraternity, Equality "), with scarcely an exception, they could offer no resistance, if they would. They, like their Master and ours, are led as sheep to the slaughter. For no crime, real or supposed, without even the pretence of a trial, men, women and children to the number of 800,000, have been torn from their homes, hurried into the interior of Asia Minor, and there mercilessly destroyed by cold, hunger, ill-treatment, cut to pieces, massacred in a hundred ways, amid scenes of horror

NOTE.—Readers of this Review are reminded that the publishers do not necessarily endorse the particular views expressed in the several articles or on any of the pages of the Review.

which cannot be adequately described. Martyrs they are, for their one offence was their faith in Christ.

There are those who maintain that Muḥammadanism has nothing to do with this awful crime. True it is that to massacre the Christian Dhimmîs of an Islâmic state is not in accordance with the letter of the law of the Qur'ân, but it is none the less true that Islâmic fanaticism is the cause of such deeds now, just as it has ever been since the Hijrah of the "Prophet with the sword." It is only to Jews and Christians who are not yet in subjection to Muslim authority that reference is made in the text: "Fight ye against those who believe not in God nor in the Last Day, nor forbid what God and His Apostle have forbidden, nor profess the true religion, from among those who have been brought the Book" (*i.e.*, the Bible), "until they give the tribute (jizyah) out of hand and be brought low" (Surah ix. 29); yet it has always been difficult for earnest Muslims to see why they should not show their zeal for the Faith by wielding the sword against those among them who would not accept Muḥammad's claims. Hence the unceasing oppression to which Christians in all Islâmic countries have ever been subject, oppression varied only by massacre.

As Professor Margoliouth says: "It is a marvel to all who have considered Eastern Christianity and its circumstances since the Islâmic conquests, that it should have survived at all" (cf., "Hibbert Lectures," 1913, p. 134). The Adana Massacre of a few years back was only one of many such. Nor have the Armenians been the only Christians whose existence has been for ages one of terror and degradation unspeakable. Yet this Martyr-nation has had a harder lot perhaps than any other.

There may be doubt whether (as Armenian tradition, recorded by Moses of Khorênê, states) their king Abgar was baptised by Thaddeus, one of our Lord's seventy disciples, not long after the Ascension; but there is none that Armenians under King Tiridates (baptised by the Apostle of Armenia, Gregory the Illuminator in A.D. 302) were the first nation to accept Christianity as the national religion. Their version of the Bible, published in A.D. 436, is deservedly called the Queen of Versions.

While its language was still the vernacular of the people, Armenian missionaries went forth boldly to preach the Gospel in Georgia, Albania, Persia and other lands. The Bible long remained the national book of the Armenians. It has coloured the whole mass of their ancient literature. To its sacred teaching they clung throughout all the fierce persecutions inflicted upon them by the Persian monarchs whenever the fortune of war gave them for a time the upper hand. The early martyrs of the Armenian Church are rivalled by many, excelled by none. Their devotion to the Word of God has been the cause of their retention of their nationality during all the centuries of affliction which have followed the Muḥammadan conquest. Age after age have they resisted unto death every attempt by force or fraud to induce them to forsake Christ crucified. Their existence has been a misery ; they have lost freedom, property, all that makes life dear to men ; yet, even when lapse of years has changed their ancient tongue so much as to make their service books unintelligible to the mass of the people, they have still clung to their faith, and now a last attempt is being made to quench that faith in their blood.

We cannot believe that this attempt will be permitted to succeed. Like the Jews in their age-long sufferings, these people have been preserved for a Divine purpose. Doubtless when the days of misery are past they will arise in new spiritual life and zeal, drawn nearer to Christ by the fires of persecution, in which " One like unto the Son of Man " has walked with them, loving Him yet more for all they have undergone for His Name's sake, and as ready as were their forefathers to preach the Gospel to the children of their persecutors, that they may see the light of life.

Our sympathy goes out to our Armenian brethren ; and many, both in England and America, are even now striving to aid the destitute whose lives have been spared. Let us help them with our prayers, too, that they may stand fast in the faith, and that in Armenia in the future as in the past it may be seen that the blood of the martyrs is the seed of the Church.

W. St. Clair Tisdall.

THE TRANSFER OF ALLEGIANCE;

A Study in the presentation of the Gospel Message

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I. *The General Attitude of Mind.*

The supreme object of missionary effort in heathen and Mohammedan lands is the promotion of God's glory through the salvation of souls according to His gracious purpose. To this great, Divine end all the worker's prayers, thought and effort are devoted, as he seeks to persuade men to transfer their hearts' allegiance from the untrue or partly true, from false, unworthy or inadequate objects of devotion, to HIM who is altogether worthy; who, as the Koran says, is honourable in this world and the next; to whom belongs all authority in Heaven and on earth, and a kingdom that hath no end; and who alone has the right to the universal devotion of human hearts and wills.

The great object is the same, however much the surroundings and forms of missionary endeavour may vary to the outward eye. There may seem to be little in common between the dweller amid Arctic snows, the pagan African, and the clever Hindu: their ideals, their potential best, their actual or possible attainments may vary immensely. Wayside or bazaar preaching, educational work, pastoral effort, the building up of native congregations and the foundation of national churches, differ widely from one another: but however varied the outward setting, the material wrought upon or the means used may be, the underlying purpose is the same; and that is to win the allegiance of human hearts for Jesus Christ, and to perfect the devotion of those who have already made the great transfer.

The subject is naturally a very wide one. Hence it

is desirable to explain at the outset the particular standpoint from which the following pages are written. The subject is wide for several reasons: because of the variety of religious belief and opinion; because national traits and qualities vary greatly; and, further, because of the infinite variety and complexity of human character. It is not even proposed in what follows to speak of Mohammedans in general, or to treat of Islam as a whole, in discussing the question of the transfer of the Moslem's allegiance to the Lord Jesus Christ. It is necessary to make this clear, in order to justify any apparent omissions, and in order to prevent too wide an extension of general assertions or statements. The greater part of the writer's work as a missionary has been among Shi'ah Mohammedans of Persian race: and, except where otherwise indicated, the reference is to them, although it does not necessarily follow that it is limited to them. On account of the restricted scope of this paper, as just explained, this seems to be the appropriate place to express the hope that, if a similar investigation in other fields promises to be suggestive and fruitful, the task will be undertaken for other phases and races of Islam, which is here attempted in respect of the Persian Shi'ah.

The problem is one of spiritual tactics, or, in Bible language, how to become successful fishers of men, how the Lord's servant may take men captive unto the will of God. This requires the "lifelong sympathetic study" of the question in its different bearings. If it were the fact, which of course is not admitted, that we could in time learn all we needed to know about the native religions through intercourse with the people of the country, as was once remarked to the writer, it might also be true that sufficient insight could be gained by the missionary into the things that help or hinder a man from yielding himself to Jesus Christ through a sufficiently long experience in dealing with souls. This, however, is not the method adopted in any other calling. It should be our aim to become experts, not merely by learning through our clumsy and experimental efforts, which must inevitably involve great loss and injury to

inquiring souls, but by seeking from the outset to acquire sound principles of procedure, as well as by availing ourselves of the practical experience of others. All this requires definite and systematic effort. But it will prove to be labour of the most valuable kind to take pains clearly to understand the mental and spiritual attitude of the Mohammedan, to endeavour really to enter into his difficulties and drawbacks, and then bend every effort to the consideration of how the hindrances may be lessened and the fullest use made of every helpful fact and circumstance.

The phrase, "transfer of allegiance," is not to be taken to mean merely the intellectual conviction that Jesus Christ is the divinely appointed Saviour of mankind. It also embraces and includes love for Him, trust and service. Even this, however, would hardly come up to the full purport and signification of the expression, unless devotion and obedience were crowned with outward profession of faith before men. Thus the allegiance we speak of denotes the whole-hearted acceptance of Jesus Christ as Lord and Saviour, together with the humble, earnest, unostentatious endeavour to serve and follow Him. This happy state of heart and mind can be wrought in a man by nothing else, by no less powerful a force, than the operation of the Holy Spirit. And when we are discussing the use of helps and the removal of hindrances and so forth, we do not for a moment forget that, however valuable as subsidiary aids such things may be, the one indispensable condition for the transfer of allegiance to Jesus Christ is the presence of Divine grace in the heart yielded to its heavenly influence.

The Christian worker among Mohammedans is filled with surprise as he observes, along with the weakness of the foundation on which their system rests, the strength of the hold which it has upon its followers, and how few comparatively escape from its bondage. It, therefore, becomes for him a necessary study to investigate the special reasons that may account for this, and to discover the best ways in which to approach the Mohammedan with the truths of the Gospel, so that difficulties may be overcome and obstacles removed, and

earnest desire take the place of indifference, hostility or bare assent. These things are well worth all the thought he can give to them, and all the light he may be able to throw upon them.

He sees, moreover, that, while the Mohammedan holds many important religious truths in common with himself, those which he distorts or rejects are, generally speaking, the distinctive truths of the Gospel—" we will not that *this man* reign over us," expresses much of his spirit. He observes, further, that the very errors of the Mohammedan creed yet testify to the same religious needs as his own—the personal knowledge of a Saviour, Intercessor and spiritual Guide. And he believes from his heart that these natural and legitimate aspirations can be satisfied by the truth in Jesus as no other religious system can satisfy them. Jesus Christ is, therefore, altogether worthy of the Mohammedan's allegiance—and worthy of it, too, in a way and to a degree that none other ever was or can be. Feeling all this, the messenger of Jesus Christ longs to lead men to Him, and to preach Christ so earnestly and faithfully that there may be no failure or insufficiency on his part in presenting the challenge of truth and the appeal of love.

It is hard for us to realise the tremendous wrench which the transfer of allegiance from Mohammed to Christ involves. The Mohammedan has his own circle of religious ideas, and expresses them after the manner of those from whom he has imbibed them and the co-religionists among whom he has been born and bred. It is a momentous step for a man so to change his religious standpoint, that his devotion and aspirations can find their expression in the terms of the Christian Faith. This is specially so with those who have grown up to middle or old age in the religious environment of their childhood and youth. Why should the Mohammedan forsake a faith containing so much truth for another which offers him similar, if less tangible, advantages through a different means ? Can it be that his religious teachers are really in error, and, therefore, consciously or unconsciously deceiving him ? That which has satisfied his ancestors is surely good enough for him ! Or,

at all events, he is too old to change now; it is so difficult to grasp the matter fully and conclusively, to understand it in its different bearings, and substitute new for old. The questions sometimes put to us about our Christian prayers, fasting, etc., show that the Mohammedan is asking in his heart, what the Christian religion has to offer him, or prescribe for him, in place of the duties and observances with which he is so familiar. Is it worth while, he may ask, to cast adrift from the known and certain, and embark upon the vague and imperfectly known, with no assurance of help or counsel from friend or guide, and the certainty of incurring shame, reproach, contempt, social ostracism, and the probable loss of property, family and livelihood, in a land where there is no freedom or justice? Sometimes the only immediate effect of Christian intercourse seems to be a quickening of the religious sense—but on the old Mohammedan lines. "What am I to do, when my religious leaders tell me it is my duty?" said a Persian not very long ago. A new vista had been in some slight measure opened up to him, but he was still far from regarding it as the only way of salvation; perhaps the chief result was to turn his thoughts more definitely towards religion, with the result that the expression they took was in the only way natural to him; so he went on pilgrimage to Mashhad (Meshed).

Besides all this, Islam claims to be not destitute of proof, nor devoid of foundation. It goes back to a distant past. It rests upon an historical basis. The proof of it is to be found in the standing miracle of a book supposed to be of unsurpassed and unrivalled eloquence, the like of which no one has ever been able to produce from that time until now.

Islam also derives strength from the attention it pays to the individual life, and its regard for social and tribal instincts. It gives directions for the right and due performance of all the actions of life. (And why not, indeed, if there be a better or a worse way of doing everything? How comforting it must be, for instance, to know which are the propitious days for cutting one's nails, so that one may avoid the dangers likely to follow

from incautiously doing so at inauspicious times!)* Nothing is so trivial, as not to have its time and manner prescribed, based upon the sayings or practice of the "Apostle of God" or the twelve rightly guided Imams. All the events of life, from birth to death and burial, are invested with appropriate solemnities. Islam, like many other religions, is largely and intimately connected with ritual and ceremonial, festal or mournful celebrations. The remembrance of certain historical facts is kept up by yearly processions, scenic representations, and solemn recitals. All these appeal strongly to social and national instincts; and the Mohammedan's faith must have suffered a large measure of decay indeed, if he fails to derive satisfaction from them and finds that they are no longer able as before to stir his heart's feelings and emotions.

Is it possible, the Mohammedan may well ask, that the mighty edifice of Islam really rests on an insecure basis? A Mohammedan writer once remarked, in reference to some very doubtful opinions of travellers which had found their way into print respecting Imam Mahdi's present abode, "That which is recorded in books is not altogether without foundation." Similarly we can imagine the inquiring Mohammedan saying, Can it after all be the case that this great and wonderful Book (the Koran) is not from God, that Mohammed was not the Seal of the Prophets, that the Law (Shari'at) is not ordained by God, and that the great mass of Tradition is not worthy of serious attention, and Islam in short does not contain the final revelation of God to man? We can without difficulty picture the disappointment

* From the "As-Sama'u wal-'alam." "His Excellency the Prophet said, whoever cuts his nails and trims his moustachios on Saturdays and Thursday, will be free from pains of the teeth and eyes."

"His Excellency Sadiq said, Whoever cuts his nails on a Thursday and leaves one of them for Friday, the Lord will not reduce him to poverty."

The traditional order for cutting the nails is as follows:—

Right hand—1, little finger; 2, middle finger; 3, thumb; 4, ring finger; 5, forefinger.

Left hand—1, thumb; 2, middle finger; 3, little finger; 4, forefinger; 5, ring finger.—Ed., Moslem World.

and shame that he would feel, at the thought that he and his co-religionists had been labouring so long under a delusion, and needed the help of the despised Christian to undeceive them. His feelings would be akin to those of an Afghan Maulawi, whose story is told by the late Mr. Leupolt in his "Further Recollections," pp. 250, 251. This man bought a New Testament, which he saw exposed for sale in the market place of Cabul. It was one of a number brought by an officer into the country during the first Afghan War. The reading of the book filled him with uneasiness and doubt, for he was convinced that if this book were true, the Koran could not be. He then went to Ghazni, conversed with native Christians at Peshawar and returned again to Ghazni. Referring at a later time to this period of his life, he said to Mr. Leupolt, "I returned to Ghazni a most miserable man. Can it, I asked myself, can it be possible that the Koran is untrue? and that Mohammed was no prophet of God? I shuddered at the thought, and yet, if the New Testament be true, it cannot be otherwise." So tremendous is the break with the past! So difficult is it to sever the links of previous associations, the possession of a lifetime! Until the man becomes wholeheartedly Christian, he must feel that the prospect is something like that of leaving a well-furnished mansion to take up his abode in a new and poorly furnished and uncomfortable habitation. This is particularly likely to be the case in the early days of a mission, when the converts are few, until the time comes that they increase in numbers and realise their corporate unity.

The obstacles in the way of the transference of devotion to Jesus Christ are less and fewer for the uneducated and simple-minded than in the case of the educated, the well to do and those who are interested in the maintenance of Islam. The former are not impressed, even if they are aware of it, by the vast system of Islamic Law and Theology. Their eyes are not blinded by the dust of controversy, nor their judgment warped by prejudice. Their livelihood moreover does not depend on the maintenance of the State religion. In most cases they do little more than judge between the claims of rival creeds

by the fruits they see. (If those of Islam are generally meagre, it must also be confessed that the same argument sometimes tells against the Christian Faith). And so it comes to pass, that they are able to look with less prejudice on the essential truths and facts presented to them from the Bible and practically never question its authority or genuineness. No one who has worked at all among mountain villagers or the sick poor in our hospitals will question the truth of this. The interest they often show is remarkable, and the Truth, which the wise of this world too often reject to their own infinite loss, enters in by lowly doors. Some of the writer's pleasantest recollections are those of lads in hospital repeating Gospel texts or simple prayers which they had learnt; or, again, of a muleteer, a quite uneducated man, always most attentive to the Bible readings in the ward, who by his questions showed that he was trying to store up in his mind some of the Gospel narratives, and who at the close of a long sojourn in hospital succeeded at last after hearing it many a time in committing to memory the Lord's Prayer. "These people accept all you say to them," indignantly exclaimed the turbaned follower of a Mujtahid, after a dispensary address one morning. Precisely so: they know no better, such a man would say: we should rather be inclined to turn the phrase and say, they know no worse. It is true that they can neither prove nor disprove what they hear. But at all events they have no prejudiced motives for denying either the Book or its teaching. If only religious liberty were firmly established in the land, and effective steps were taken for the evangelisation of such as these, an abundant harvest might be reaped.

On the whole, but least of all in the minds of those just mentioned, it may be said that a great and strong wall of prejudice exists, built upon portions of truth, partial truths, perversions and denials of truth, or complete errors. This is aided by the whole force of a bigoted and unreasoning public opinion, by early associations, conservative instinct, dread of change, and apprehensions for the future in case of a change of religion. Some of the elements which go to form this

attitude towards the Christian message, are not generally suitable for direct challenge and criticism with a view to promoting the transfer of allegiance to Christ. But this need not trouble us. We should neither expect nor desire any change in those things, until a new love and fervour have taken possession of the soul. And whatever we might do, it is quite certain that there would be no real change till then. But when the Truth is understood and appropriated, and the man comes right out into the light and liberty of Christ, all those things which he once dearly loved and valued, will be shed without constraint or regret, just as the butterfly joyfully emerges from the chrysalis and gladly leaves the old useless shell behind it.

But although this is so, it by no means follows that there are no openings, in the direction of which definite efforts may not be made to influence the Mohammedan to yield himself to Jesus Christ as Lord and Master. Over and above his general attitude of mind, there are specific errors, prejudices and objections, which may most properly be dealt with in order to this great end.

1. First of all, with regard to *Islam in general.*

(i.) Excessive stress is laid on *correct belief*, especially in the Unity of God, the Apostleship of Mohammed and the Imamate of his twelve successors, beginning with 'Ali, whom the Shi'ahs regard as the first lawful successor of "the Prophet." It is hardly too much to say that the Mohammedan seems to feel, that by holding these tenets he has as it were conferred a kind of obligation upon God to save him from hell. Through the denial of the Trinity and the Divinity of the Lord Jesus Christ, the demands on faith are considerably lessened.

(ii.) Next, the complacency of corrupt human nature is not disturbed by any uncomfortable teaching about *sin and holiness.* We hear nothing about the Incarnation of the Son of God, the Atonement, the natural man's state of spiritual death in the sight of God, the need of the New Birth, the passing out of death into life, and progressive sanctification through the indwelling of the Holy Spirit (which the Mohammedan erroneously sup-

poses to be a superior angel). On the contrary, the forgiveness of sins is a very simple and easy matter. A man's Recording Angel does not write down the true believer's sins for several hours, in order to give him a chance of repenting; in which case they will not be recorded. It is only supposed to be necessary to say, "I ask forgiveness of God," or repeat certain verses of the Koran, or attend the recitals of the sufferings and martyrdom of Husain, and weep so as to moisten the eyelashes with tears, and all sins will be forgiven. Excessive merit is secured by reciting certain verses and chapters of the Koran—and so forth. All of which strikes at the very root of any true conception of man's corrupt state by nature, God's holiness, and the means which He has ordained to remedy that lost condition and to make the attainment of holiness possible for man. Moral teaching and maxims abound, but are of little avail, while the disease has been incorrectly or insufficiently diagnosed, and the teaching of the Bible in regard to it slighted and ignored.

(iii.) *Ceremonial rites and observances* bulk largely in Islam. Besides the confession of the Unity, the other main duties of the Moslem are the recital of the prescribed prayers, fasting, alms and pilgrimage. In the absence of true belief as to sin and holiness, it is most natural that undue value should be placed upon these, and that it will be difficult for the Mohammedan to abandon his trust in these external performances, and seek God's favour by hearty repentance, faith in Jesus and genuine amendment of life.

In short, Islam is a flattering and comfortable religion for the spiritually unawakened. In its outward observances it is definite, practical and tangible: it makes some irksome demands, it is true, but the burden is not excessive. In its beliefs it is comparatively direct and simple. The Koran declares that God would make religion "easy" for the faithful Moslem, and this is quite the spirit which has actuated the founder of Islam. The demands on faith are reduced to a minimum; and in practice correct belief is exalted over holy life and conduct. Islam deals very gently with the natural man and his appetites and

passions. It sets before him no lofty ideal of purity and self-control. It makes forgiveness easy and ultimate salvation a certainty; for it teaches that no Musulman will be finally lost. This belief, together with the rejection of the atoning death of Christ, with all that it means with regard to man's otherwise hopeless condition, the heinousness of sin, and the tremendous cost at which man's salvation was won, remove the most powerful restraints against sinning; and under the influence of strong temptation a man will the more readily yield, when he knows that it will not ultimately jeopardise his salvation.

All the chief points above-mentioned offer suitable openings for showing the Mohammedan the superiority of the Christian Way. They are matters of essential difference and deep importance; and with respect to them, Islam and Christianity cannot be looked upon as alternative roads leading to the same goal. God does not merely require of man outward observances, but holiness and righteousness, without which the former are not acceptable in His sight. Religious tenets are by no means necessarily true because simple: indeed, the contrary is rather to be expected concerning God and the things beyond the visible realm of sense. Faith is, therefore, required, to accept loyally all that the Word of God reveals. There is no special merit in correct belief, if unaccompanied by right action—in fact, the former without the latter carries its own condemnation with it. God desires not a name or a profession—not the natural seed of Abraham, but faithful children and a holy people; and since man is helpless to procure pardon for the past, and secure future victory over the world, the flesh and the devil, God is willing to supply all his need, if he honestly wishes it, through the sacrifice of Christ and the grace of the Holy Spirit. The Mohammedan needs to be roused from his self-satisfaction and his easy-going carelessness, to ask whether all is well with him for time and eternity, and whether that which he has learnt so glibly and which sits so lightly upon him, is really God's way of salvation after all.

W. A. Rice.

(To be continued.)

THE DOCTRINE OF THE UNITY IN TRINITY (III.)*

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D. "*In asserting the Incarnation, you have brought God within the limits of Time; and as time and contingency imply each other absolutely, we have thus involved the Divine Nature in contingency.*"

The reply to this is very much what we replied in the case of space, viz.: that the difficulty, if it is a difficulty, is already involved in the ideas of God's creation and governance of this world. Whether to the Moslem or to the Christian or to the Jew, the mere thought of God's creating the world as a definite act, and then governing it by definite acts, inevitably involves Him in the idea of time. His acts, words, and even thoughts are represented to us as intervening at definite successive moments in the stream of times, as constituting successive links in the chain of events. They have a past, a present, a future. The Koran from end to end holds God in the category of time, in His relation to this world. We hear Him telling Mohammed what He *did* in the past, what He *is doing* in the present, what He *will do* in the future. Now words are the index of thought, and so these *words* of God denoting tense carry us to the corresponding *thought* in the Divine mind. The Divine mind is represented as *thinking* in tenses. Now when *thought* is involved in a certain category, the thinker himself is thoroughly involved. If, therefore, time and contingency really imply each other, then God in relating Himself to a temporal system has already involved Himself, in some way, in contingency!

We are perfectly willing to admit that this train of thought only conducts us to half the truth, and that the other half, could we only grasp it, would show us

*For previous articles see THE MOSLEM WORLD, Vol. I., pp. 381-407 (Oct., 1911), and Vol. VI. pp. 28-41 (Jan., 1916).

God transcending the category of time. But neither Moslem mind nor Christian mind can rise to this; and, therefore, what we object to is that the Moslem should urge a difficulty as a special one against the Incarnation of the Word of God, when it is really a common difficulty. We may say that, from this point of view, the special incarnation in Christ in no way differs from the general immanence involved in the guardianship of the world. A Moslem may try to save himself by saying that events do indeed happen in time, including the manifestations of God's words and acts, but that this does not touch God Himself or His thoughts, because these things were all written down beforehand in the Preserved Tablet, and, therefore, existed *all together* in the thought of God, without present, past or future; we reply that this is of no avail, for the Moslem is none the less bound to admit a distinction between the ideal existence of the world in the mind of God and its real existence in time. There must be an essential difference, or else the world were as eternal as God. Well then, if there is a difference, then it remains true that God, after bringing the world from the sphere of thought into the sphere of being, involved Himself in some new way with the category of time, with the consequences before mentioned. Or if, going still deeper in philosophy, the Moslem contends that the self is one thing and the attributes another; that God's self is utterly transcendent of time, while His attributes may be "attached to"* created things in time, without infringing upon His transcendence, we reply that this philosophy may possibly be sound, but it applies *to all mind as such.* Philosophers have pointed out that even in man there must be an extra-temporal element; for otherwise, if not only the acts and thoughts of men were in the flux and stream of time but also the Self itself, there would be no consciousness of events. The very power to distinguish between past, present and future would vanish: the man himself would be rolled along the flood of time as consciousless of it as is the plant torn up by the river and washed down in its current. There must be a stable point to enable us to approach

* *Muta'alliqa bi* is the parlance of the Moslem theologians.

unstability, a resting-place outside time to enable us to know time. So then if this is true for God, it is also true for the spirit of man.

But this thought, though it is no help to the Moslem Deist (but the contrary), does greatly assist the idea of Incarnation. For it shows that man has an extra-temporal element at the core and base of his selfhood, which perhaps gave the point whereat the divine and human natures come together in the indissoluble union of the Incarnation. We, therefore, conclude by saying that the Incarnation is only a particular case of the general difficulty: a particular phase of the general mystery: a continuation of the initial act of condescension involved in the creation of the world of God and its governance by His hand.

E. "*The Incarnation involves attributing passivity and weakness to the Almighty Godhead.*"

We shall not spend very much time over this objection, partly because it has been several times noticed already, and partly because it must be more deeply examined in the next section, on the Atonement.

It will be enough to remind ourselves that (*a*) passivity, as such, has already been shown to be a necessary correlative of activity, and a Living God must in Himself possess both the one and the other. And the Triune God of the Christian has been shown actually to possess both. Therefore the objection that the Incarnation involves passivity as such falls to the ground.

(*b*) We have already seen also that relation implies passivity: that a Creator's relations to the created in general, and created intelligence in particular, was not, could not be wholly one-sided. Action implies reaction, activity passivity. Therefore the bare idea of Creation involves what is here objected to, Incarnation as such.

(*c*) As regards weakness, we have already shown that the moral sphere is not identical with the physical, and that what is weakness in the one may be strength in the other and vice versa. The Incarnation is an act primarily within the moral sphere, and, therefore, it is to be *expected* that many aspects of its enormous moral power will, in

the physical sphere and to the natural eye and to the natural or carnal heart, appear to spell weakness. But "the weakness of God is stronger than men!"

Passivity—weakness—suffering (which means *bearing*); it is plain that we have now passed to another subject, an extension of that of the Incarnation, namely, the Atonement. And this we proceed in conclusion to examine, holding on fast to all our dearly-won gains in preceding discussions.

God as Atoner.

A. General Considerations.

We have frequently pointed out, and the remark cannot be too often made, for the point is absolutely cardinal, that the minute you leave the purely physical category and enter the moral one, that moment everything becomes changed. The centre of gravity being altered, the whole system shifts, and our thought must undergo a corresponding modification or be guilty of the most serious inconsistencies and errors. Now the physical category is concerned with the mutual relations of inanimate things, or the relation of thinking beings with inanimate things, such as the action of a player on the ball, or the action of a falling stone upon a person. It will be seen that such relations do not go beyond the sphere of the mechanical. They have, in themselves, nothing to do with the moral.

But the minute you enter the moral sphere—*i.e.*, that which concerns the reciprocal relations of moral beings, animate, conscious, rational, you find that the simple judgment concerning, for example, strength and weakness, has to be tremendously modified. In the physical sphere, for example, the question of relative strength can be settled by a tug, by a display of muscular force, by a decisive impact. But how ridiculous it would be to assert that moral questions can be so settled; or that when you wish to assert your *moral* superiority over somebody else, or to win him *morally*, you can do so by a display of superior physical force! The idea is absurd. On the contrary, the means you employ may seem, in

the *physical* sphere, to be sheer weakness. At all events, moral means are very numerous and very different and delicate and complicated, while physical means are always simple and the same in character, because they have no other criterion than physical force, which is always calculated according to purely mathematical laws.

The cardinal mistake of Islam, as we have seen, and the cardinal point of difference between it and Christianity is that the former conceives the relations between God and man to fall wholly within the physical category (with the result, of course, that it makes men *things*, not persons) : while Christianity insists that men are persons, and that the relation between them and their Creator must be fundamentally moral. The forces, therefore, that God exerts on man will not be purely physical in character, a contest of strength with strength ; nor yet merely psychical, as though it were a contest between a strong intellect and a weak one ; but *moral*. And from this the profoundest differences spring between what Islam regards as befitting to the Deity and what Christianity regards as such. Once master this fundamental difference and everything explains itself. In that which Moslem eyes regard as *weakness*, Christian eyes see *power !* What the Moslem admires as power seems to the Christian under certain circumstances as sheer weakness—the weakness of the blundering giant who displays his force in a delicate moral case where it is utterly out of place. All these differences of view culminate in the Cross, which (rather than the Incarnation) is the real battle-ground between the two faiths. To the Moslem, as to the carnal Jew, the Cross is a blasphemy, the very embodiment of weakness and defeat : to the Christian it is the very symbol of moral strength and victory, and through it he has learned to say " the weakness of God is stronger than men."

The dealings of a despot with his people might conceivably be purely physical and non-moral. He might impose his will on them by force majeure, by the mechanical means of soldiers, guns and bayonets. But think how absurd would be such a method in the case of even a decent government, and how much *more* in the

case of a father who wishes to impose his will on his children! To carry a pistol into the nursery when he gives his orders! No: he must often wait long, and abide and be patient and try every means. Now the Christian holds that the relation between God and man is nearer that between father and children than between a government and its subjects, much more a despot and his slaves. God is Sovereign, but He is a *Father*-Sovereign.

We have noticed the word "long-suffering"; in that word the word suffering is already introduced, and it carries with it the idea of "bearing" and so of "passivity." Once given a moral relationship, you cannot escape from all these words and thoughts. And, in truth, the Bible is one long record of the long-suffering of God, and, therefore, of His patience, His bearing, yes, His suffering!

Once grant, then, a sinful and rebellious mankind and such a God, and everything becomes plain—or as plain as is possible to our limited intellects. We see then that "love" and "holiness" (as we prefer to call "mercy" and "justice") are not two contradictory epithets, but two sides of one and the same thing.* Love is that which will not leave the sinner till all has been done for him. Holiness is that which, for the sinner's own sake, and for righteousness sake, and for the sake of all that makes life worth living, will not receive the sinner without taking full account, and making him take full account of his sin. Holiness, therefore, says what *must* be done, and love says what *shall* be done. Holiness is necessarily loving, to be truly holy; and love is holy, to be truly loving; else neither would be worth the having. The relations of God in Heaven to

**Love* and *Holiness* are the widest and most general terms to denote the antithetic aspects of God's attitude to man. They are, therefore, the safest, most full of meaning, and best.

Mercy and *Justice* are metaphors drawn from the law courts, and, therefore, introduce us to a narrower sphere. God *is* Judge, but He is not *only* a Judge. The mistake comes from pressing the metaphor into becoming an expression of the entire truth. *Grace* and *Wrath* exhibit the two regarded separately, from the view point of their results in man. But even so, how different is the wrath of a father from that of a judge or a king! It really includes burning love.

man are determined by this, and the relations of God in Christ to man were determined by this too, and led to Calvary's cross.

With these general observations we may go on to discuss the Atonement of God in Christ.

B. The Christian View of God and His Relation to the Atonement.

We have seen in our last section that the fundamental difference between the Christian and Moslem idea of God is that the latter shrinks from attributing to God distinctively moral qualities, and tends, therefore, to place His qualities in the physical category ; and likewise makes His relation with the spirits of men external, mechanical, physical, non-moral. Whereas the former does not shrink from conceiving God as a completely moral Being, experiencing all the experiences proper to a moral Being, and manifesting all the manifestations proper to such. No such experience, no such manifestation will, according to the Christian view, degrade God or lessen His divine glory, but rather His divine glory will consist largely *in* such manifestations.

We saw further, and with deepest awe, for we were there approaching terrible and holy ground, that, when sin affects the relation that exists between such a Being and the spiritual beings He has created, then the former, just because He is what He is, cannot remain unaffected. But in what way is He affected ? In regard to the prior question of His being affected in any way at all, we have long seen that that need not frighten us, for our studies have made it abundantly clear that Islam itself cannot help attributing a being-affected to the Creator. We have not, therefore, to defend ourselves on this score when we say that the Creator is *affected* by our sin (for the Koran itself makes Him affected by extreme displeasure) ; but the whole question turns upon *the sort of way in which He is affected.* We answer unhesitatingly, in every and any way proper to a Being who is moral in Himself and whose relations with those human creations are thoroughly moral, and mutually moral. In just *such* ways will He be affected. And when we look into the Bible for confirmation of our theory, we find it com-

pletely borne out. For we see it written there that God is affected by the sight of His rebellious children with wrath, love, pity, sorrow.

All this is repugnant to the Moslem, though we might fairly ask him why he does not shrink from attributing the emotions of wrath to God, and to a lesser extent love and pity also, but will not allow sorrow to be attributed to Him. Perhaps, driven into a corner, he tries to escape from this assertion by giving his assent to the shocking words put by Al-Ghazāli into the mouth of God, *These to bliss, and I care not; and these to the Fire, and I care not.*"* But, in all seriousness we ask, is this more likely to improve our theology, or turn us into atheists forthwith? In these fatal words Moslem theology finally showed its hand, and we may truly say that it is impossible for us to love such a God as this, or indeed to owe him any allegiance, for we feel that a righteous man on earth is more richly and nobly endowed than such a God in heaven.

To return then: philosophy and revelation are at one in saying that God experiences and manifests what can only be described as wrath, pity, love, sorrow, in relation to sinful, rebellious man. And all these things are all aspects of the same thing. Wrath, for example, is not the wrath of an offended law-giver or exasperated law-administrator, but the wrath of a righteously-indignant Father and the terrible offended purity of a perfectly holy Being. Illustrations on earth would be the righteous wrath of a father whose son brought disgrace on his name by an act of treachery towards himself; or the terrible indignation of a perfectly truthful man at some instance of ignoble deceit in his friend; or the withering anger of a perfectly pure woman at some evil suggestion made her by an impure mind. Is there not in such cases wrath, wrath that burns like a furnace, wrath that makes the offender feel blasted, and desire to sink beneath the ground and fly away into darkness? How much more then the wrath of God! But notice that in all such cases it is a purely moral emotion—the

* "Hā'ulā'i 'ila n na'īm wa lā 'ubālī, wi hā'ulā'i 'ila n nār wa lā 'ubālī."

experience and manifestation of a perfectly moral Being, not the merely external wrath of an incensed monarch, nor the irritation of a thwarted administrator, still less the merely physical, mechanical vengeance of an almighty machine of whose working man has run somehow foul :—but the still more terrible and burning wrath of a Holy One. Love only *adds* an element to its intensity. And is not this the true interpretation of the wrath of God all the way through the Bible as interpreted through Christ, that the force exerted on the impure and untruthful in the awful Day of Judgment itself will be not essentially different from the *purely moral force* exercised here on earth in the examples we have already suggested. The same fire of Love-Holiness, which will make some glow on that day, will be to others the fires of Hell.

So much for wrath. It is only because our own psychological capability is so limited that we are forced to give separate names for what are really only aspects of the same thing in God, and talk of love, pity, sorrow, as though they were different and even conflicting emotions. We can perhaps only experience them successively, yet even in us they may be all essentially related. One can imagine a mother feeling wrath, pity, love and sorrow, if not all at once still in essential relation to each other, if the object of them was a son who was false, treacherous and impure, and yet with the possibility of becoming a good man. In God they are all simultaneous, and the full conception can only be got by looking at them all. *Love* is the passionate desire to reclaim the work of His own hands. *Pity* the recognition of its weakness and misery. *Sorrow* is what is caused by treachery against love, the manifestation of wounded love. *Wrath* we have already described. If God does not experience these things, *somehow*, in His eternal heights, He is no god for us. But the study of Isaiah, Hosea, Jeremiah and Jonah (especially) shows us conclusively that this *is* in fact His attitude to me and to sinful man. And in Jesus Christ the fact is *finally* revealed.

Apply then these thoughts, lastly, to the *Atonement.* We have already seen that the Incarnation is only the

particular case of God's general condescension to relation and communion with, and indwelling in His world and especially man. Then the Atonement is only the *particular* manifestation, in that Incarnate Word, of the general attitude of God to sinful man. The Atonement is the Divine Sorrow, Pity, Wrath, and Love embodied in the Incarnate One. The Atonement is the expression of the eternal Patience of God (—which is sin-Bearing—) in relation to space and time, just as the Incarnation is the expression of the eternal Essence in relation to space and time. The Passion of Christ is the temporal and spatial manifestation of the Passion of God. The wrath —love—pity—sorrow—patience of Christ are the manifestation in terms of space and time of the same things in the Heavenly God. The Incarnation says, " God was in Christ." The Atonement adds, " reconciling man unto Himself."

The doings of Christ, therefore, in the flesh are, as it were, the doings of God when manifested on the stage of space and time, being brought there into immediate contact with men. This conception shows us how far from the truth is anyone who construes the Christian idea as that of a severe, angry Father and a mild, loving Son. The Bible lends no such support to a division in the Godhead, however much it may appropriate functions to the persons of the Trinity. In the one work of Love and Redemption through Suffering—that is Patience—the Godhead is *one*, Father, Son and Spirit. " *God* so loved the world, etc." " *God* was in Christ . . ." " *God* commendeth His love towards us . . ."

The Atonement is thus seen to be a work springing from the very nature of God, not an external action which had to take place before God could forgive. We rather say, None but a God who is so loving as to bear man's sin in eternity, and bear it, incarnate, in time, could forgive and save the sinner. This is absolutely true. The Atonement, in Christ, of the Incarnate Son, is indeed the means whereby we attain salvation. But it is not an *external* means, an external plan, to enable God to do what His own nature could not do. It is rather, so to speak, an *internal* means, a transcript of the

internal work in the heart of the Godhead, without which we could not have been saved. A sentence like, "But for the Atonement we could not have been saved," really means, "But for a God, who is also an Atoner, we could not have been saved." God, being as He is, could not but bear, could not but yearn, could not but be incarnate in His Word, could not but come into conflict with sin on the earthly stage in this Incarnate One, who as man suffered to the last possibility the action of sin in himself—a death of agony in body and darkness in soul.

This last sentence brings us to consider whether we can get a little nearer to the heart of this great mystery.

Christ came into this world armed only with moral weapons; determined to fight sin with the sword of righteousness and the spirit, not the forces of physical or super-physical might. On the mount of temptation He definitely renounced these latter, and thus definitely soared away from all Moslem ideas of the kingdom of this world or the way it should be brought about. He saw that moral results could only be brought about by moral means, and He, therefore, definitely renounced the right of *physical resistance.* For another, even a prophet, for all except the Saviour of the world, this might have been conceivably permissible in certain circumstances. For the Saviour of the world it was never in any circumstance to be.

To the Moslem this seems the very embodiment of weakness. To the man who knows what moral power is, it seems the very embodiment of strength.

The battle between Him and sin was, therefore, a fair fight in the *moral* arena. No extraneous weapons were used. Had He summoned the angelic legions in the garden of Gethsemane, had He invoked His divine power on the Cross and descended, much more, had He invoked the civil arm successfully, the contest with sin would have been non-moral: for a non-moral element would have been introduced, and the moral salvation of man would have fallen through. Sin would have received no mortal wound, and no decisive defeat. And so He resisted not.

He allowed the sin of man to do against Him its worst. He allowed it to manifest itself on His perfectly holy, righteous Person; to manifest on Him its true and essential nature for all time—as a thing hating God, hating righteousness, loving the *death* of all that is holy.

But this involved going the whole length—to *death*. Had He stopped short of this, sin's nature would not have been fully exposed and its issue would not have been fully seen. To *reveal* its nature He had to *bear* its nature, namely, the desire to kill all that is good. And to reveal its inevitable doom He had to bear its doom, namely, to perish terribly.

Then, and not till then, could He turn round and triumph. When sin had done its worst, not till then could He show it that it had done nothing. Had He triumphed before, it might have been said that sin had not put forth all its strength. It is only when a man has put forth his last ounce of effort that it can be said he is beaten. The last strength of sin is death: it could not be beaten before it had accomplished that. Its final defeat could not be until it had exercised as great an activity as possible. Christ, in order to overcome utterly, had for one moment to yield to that supreme victory of sin and death.*

Thus was accomplished the salvation of the world. The sinner, when he realises the Atonement, sees sin in its true light—an utter enemy; he, therefore, hates it as God does; and God in forgiving him does not do an immoral thing, but with forgiveness gives a new life unto holiness, and death unto sin. To forgive a sinner with his sins still on him and his sinful heart still unconverted within him is simply immorality. It would end in the tottering of the pillars of eternal Holiness on which the world, yea, eternity itself, is built.

And indeed you might almost say that the Cross

* Did God die then? The question thus stated contains a fallacy and a lie. God as spirit cannot die—*i.e.*, be extinguished. Many have asserted that even *our* spirit, as spirit, cannot die either. But any being that has spirit and body can have the two separated and so die. It is not correct, therefore, to say that God died, or even that the Word of God died; but the Incarnate Word called Christ died—*i.e.*, the Spirit of the Incarnate One was separated from His flesh.

has created the sense (or the full realisation) of what sin is. It has, therefore, created the true attitude of abhorrence to it. And it has, therefore, created the true salvation from it. At the Cross the mind of man in regard to sin becomes attuned to the mind of God. And this is the meaning of the word "the Blood of Christ cleanseth from all sin." It cleanseth, because it cleanses the conscience of man, telling him that because he now feels towards his own sin as God does, he is forgiven; nay, more, his sin is removed, he is justified—*i.e.*, he returns to the relation with God that preceded sin. He is at peace with God, because he can now be truly at peace with himself. He is at peace with himself, because he has now the right to be at peace with God.

Nothing but perfect Holiness could have *involved* such cost as the Passion of God in eternity and in Christ. Nothing but perfect Love could have *borne* it. Therefore in the Cross holiness and love, wrath and pity, justice and mercy, meet together and kiss one another.

W. H. T. GAIRDNER.

Cairo.

THE ARMENIAN ATROCITIES AND THE JIHAD

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For six hundred years a nation eminent as the first Christian nation, and to whom most of the world was indebted for a knowledge of Christianity, has suffered from periodical massacres at the hands of the Turk. It has been my misfortune to witness or investigate six massacres of Armenians, and to have considerable acquaintance with other like events in Turkey. The recent event transcends many times even the great massacres of 1895-6, and like all previous massacres is attributable primarily and solely to the Ottoman government. While reports of local details may be inaccurate, it would seem impossible to exaggerate the horrors of these last atrocities. In all probability more than a million unarmed and offenceless people have lost their lives, and hundreds of thousands of women and girls have suffered things worse than death.

The extermination of the Christian population of Turkey was determined more than a year ago when Turkey decided to enter the war. Religious fanaticism had apparently nothing to do with the project, though its aid was much invoked and occasionally it played a part after the massacres began. Those who as heads of the Young Turk Party, or of the Committee of Union and Progress, ordered the Jihad or "Holy War," were notoriously spoken of by the Moslems as infidels. While their natural tendencies and hereditary propensities would tend to estrange them from the Christians, it cannot with any justice be said that their decree of Jihad was induced by religious fanaticism. The Jihad has been a failure. In spite of every possible effort on the part of the Young Turk leaders, Persian, Indian, Egyptian, African and Russian Mohammedans refused to participate.

It is conceivable that the suggestion of deportation came from a foreign source, and that the execution and details of barbarity are purely Ottoman. That Germany has had a share in it is proven by the fact that German officers have been seen herding the women and children along the road. The instructions of German officers to their Turkish students have been, "Injure the enemy in every possible way and spare nothing to trouble and horrify them." That the German people are cognizant of and party to these atrocities I cannot believe, but that the German military are I cannot doubt. The censorship would undoubtedly hide such things from the people, and I feel sure, did the German people know the facts, they would rise, as one man, and demand an accounting of their military leaders.

The recent series of massacres began in the Province of Van as long ago as January, 1915, not to include the killing of Armenians in the army previous to that. Upon the withdrawal of a punitive force of Russians policing Persia and making reprisals for Ottoman raids in Persia, the Christians of the principal border towns, Serai and Bashkalla, were wiped out. In February and March the district between was devastated, and Turkish officers attempted to spread the belief that Russians and Armenians had outraged and mutilated Kurdish women. These stories were denied by Turkish soldiers present throughout the campaign. The Governor-General of Van made his boast that he would wipe out the Armenians of the city and province in twenty-four hours. About April 19th this was attempted, and an investigating committee later reported the names of 55,000 people killed throughout the province of Van within two or three days.

In Agantz, the chief city of Ardjesh district, the local governor (Kaimakam) was beloved and trusted by the Armenian population, who had no reason to suspect him of sinister motives. He and all the officers of the province had the same instructions, viz. : The Moslems might choose the women and girls they desired for their harems, but the men and boys and the rest of the women must be exterminated. "Any Moslem known to protect a Chris-

tian was to have his house burned first, the Christian slaughtered before his eyes, then his family and himself, and we were informed by Moslem refugees in the American Mission in Van that the first house burned by the Turkish soldiers in Van was the house of a Moslem who protected a Christian."

The Kaimakam of Ardjesh summoned all the men, sending gendarmes for those who were tardy. They gathered at the government building without suspicion. Two thousand five hundred were taken out in groups of fifty and shot down by the soldiers. One of the leading men, known as Prote (Protestant) Harotu Agha, wounded in five places, crawled out at night from under the mass of corpses and escaped to his home. There he hid for five days in a straw bin, when the Turks discovered him, dragged him out and shot him in the street before his family. Only three men escaped from the entire town, two of them natives of Bitlis. This was undoubtedly the most merciful massacre in the province. In the villages smaller bands of soldiers and gendarmes were located, but did not work so systematically. The villagers who could defended themselves till their ammunition was exhausted and enabled many women and children to escape to the mountains, where some of them, wounded and naked, subsisted for twenty days with only snow to eat.

News of the massacres in the villages having leaked into Van, in spite of a cordon of Turkish soldiers and trenches around the Armenian quarter, the Armenian young men rallied, and when attacked defended the city heroically, holding the city through a twenty-eight days' siege, being relieved at the critical moment by the approach of the Russian army.

The government then spread through the other provinces the false report that the Armenians of Van had rebelled and committed horrible atrocities upon the Moslems, flaying men alive, etc. This falsehood was used to stir up the Moslems in other parts of Turkey.

In spite of these efforts the Moslem population of the cities could not be induced generally to attack their neighbours, and the government was compelled to use

soldiers and gendarmes and Kurds from other districts, giving them as an inducement whatever plunder they might find on their victims who were almost invariably stripped. One Kurd boasted that he had killed fifty in one night and secured Lt. 150 from their persons.

Professors of colleges were seized and tortured to death in an attempt to make them say that there was a plot among the Christians to rise against the government. Their finger-nails were torn off with pincers, beard and hair pulled out. They were starved, hung from the rafters by a rope tied to one arm all day, and head down from a rope tied to one leg all night, beaten on the soles of the feet several hundred blows with a heavy club till the feet were smashed to pulp, and then compelled to walk, marched out on the road and killed.

The tortures and mutilations of women and girls I dare not describe.

All this was done by Mohammedans, and was possible because they were Mohammedans—a fruit of their religion, but not caused by religious fanaticism, nor do I believe that in any but isolated cases did the followers of Mohammed understand or consider their acts as part of a Holy War.

Outside of the determination of Enver Pasha and Talaat Bey to keep Asiatic Turkey exclusively Turkish, and the military compulsion in the extermination of Christians, the atrocities were dictated by a lust and greed which we should have supposed were possible only to Moslems.

Van, Turkey. CLARENCE D. USSHER, M.D.

ISLAM IN SOUTH AMERICA

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ISLAM is still a missionary religion. It has within the last two decades spread into new territory at Cape Colony, in the Fiji Islands, Burma, Siam, Tibet, Perth (Australia), and in South America. While in the past centuries its spread has been due to sword conquest, to powerful Moslem rulers, inter-marriage, the preaching of the derwish orders, especially in Africa, as well as through the slave trade and returned pilgrims from Mecca, in more recent years it has spread through emigration. With the exception of a small colony of Moslems at Bahia, Brazil, who are supposed to be descendants of negro Mohammedans from Africa, the Moslems of South America and the West Indies are, on the one hand, immigrants from India and Malaysia, whose history, as that of indentured labour at Trinidad, British Guiana, Surinam and Jamaica, is given in the reports of the East Indian government. There are also considerable colonies of Moslems from the Turkish Empire in Argentina Republic and Brazil. Although the total number of Mohammedans in this part of the world is a negligible quantity when compared with the total population of South America of thirty-eight millions, and their settlements are mere specks on a total area of 7,000,000 square miles, yet the character of Islam as a missionary religion in the past leads us not to omit these corners of the earth from our survey.

A summary of statistics regarding Mohammedans in South America was given by Mohammed Djinguiz in the *Revue du Monde Musulman* for October, 1908. We summarise his detailed figures as follows :—

Argentine	7,520	Windward Islands	205
Brazil...	100,600	Jamaica	3,000
Chili	150	Trinidad	10,499
Cuba	2,500	Guadeloupe ...	3,000
Paraguay	300	Martinique	2,000
Peru	500	French Guiana ...	1,570
Uruguay	500	Dutch Guiana ...	3,500
British Guiana ...	21,300		
		Total ...	...157,139

Doctor Hubert Jansen, in his "Verbreitung des Islâms" (1897), had given the total number of Mohammedans in South America as 49,563. Of these he says 21,372 are found in British Guiana, 2,600 in Dutch Guiana, 5,000 in Peru (chiefly from China and Malaysia). In his figures for Martinique he gives 2,700, for Trinidad he only gives 600, but for Guadeloupe 3,200, and for Jamaica 2,000. Jansen's figures for all America, including Mexico and North America, are 49,563, but in every case they are based on old census reports, and, therefore, are not thoroughly reliable. Recent missionary correspondence in most cases corroborates the estimates of Mohammed Djinguiz, although in some cases the figures are even higher. The Rev. W. Wilson Nicholls, of Essequiba, British Guiana, says that the Moslem population of that country at the last census was 18,217. The Rev. R. Voullaire gives the number of Javanese Mohammedans in Surinam (Dutch Guiana) at 8,000, but another correspondent says that the number of Moslems in Dutch Guiana is more than 20,000. It seems, therefore, that the statistics given in the *Revue du Monde Musulman* may be taken as approximately correct, until further and more careful investigation is made. There seems to be no doubt, both from government reports and missionary correspondents, that these numbers are steadily increasing, both by births and by immigration.

On the island of Trinidad alone more than one thousand five hundred Moslem marriages are consummated annually. And according to the reports of the conditions of Indian immigrants in the British colonies of Trinidad, British Guiana and Jamaica, the number of indentured women for the plantations is steadily increasing. Conditions are not conducive to morality, especially in

Trinidad (see Gov. Report for 1914, pp. 312-315):—"The women who come out consist as to one-third of married women who accompany their husbands, the remainder being mostly widows and women who have run away from their husbands or been put away by them. A small percentage are ordinary prostitutes. Of the women who emigrate otherwise than with their husbands or parents the great majority are not, as they are frequently represented to be, shamelessly immoral. They are women who have got into trouble, and apparently emigrate to escape from the life of promiscuous prostitution, which seems to be the alternative to emigration. It is obviously difficult to elicit from the women themselves a full and frank account of their antecedents. But what appears to be true as regards a substantial number is that they ran away from home alone or accompanied by someone, by whom they were abandoned, that they drifted into one of the large recruiting centres, and after a time were picked up by the recruiter."

In British Guiana, Trinidad and Jamaica, the Moslems are employed on the sugar and coffee plantations, and most of them have come as contract labourers. The history of this immigration goes back to 1836, when slavery was abolished, with the natural result that the freed slaves worked only when it suited them or when compelled to do so by hunger. According to the Rev. F. P. Luigi Jose, of Georgetown, British Guiana, "the country was nearly ruined. Plantation after plantation was abandoned. Then it was that some of the more venturesome planters started a system of immigration from India, Malaysia and China." In Demerara eighty per cent. of the Asiatic immigrants are adherents of Hinduism, while the remainder are Mohammedans. But the testimony is that the Mohammedans "glory in their religion and are doing what they can to propagate their own faith." In the contract made with immigrants proceeding to Surinam, we are not surprised, therefore, that in addition to Sunday and holidays, and the festivals acknowledged by the government, the Indian Mohammedans specify that sixteen days in the year shall be given them as special religious holidays (Gov. Report p. 187).

Marriages at Trinidad, Jamaica and Georgetown take place according to the Moslem ritual. The present law in Trinidad is regarded as unsatisfactory in the Report of the Commission already quoted. They state : " Very few non-Christian marriages are registered. They are celebrated by hundreds, just as marriages are celebrated by Hindus or Musalmans in India with all publicity, but they are seldom registered. The consequence is that the marriages have no legal validity, and in the case of intestate succession to property of any value a higher succession tax has to be paid. The Colonial Government might but never does claim the property as being without legal heirs. The children are illegitimate in law, and the compilers of vital statistics record their births as illegitimate. No reason was given for the almost total abstinence from registration except that Indians were not accustomed to it and did not like appearing before the Registrar after their own priest or *kazi* had married them. This state of affairs is unsatisfactory from every point of view."

In regard to education we learn from the same report : " Elementary education in Trinidad is imparted in schools managed for the most part by denominational bodies. The latest annual report showed that fifty-two Government and 200 denominational schools, assisted by Government grants, were in operation. In schools under denominational management religious instruction is given at a stated time, and children may not at any time be placed under religious instruction contrary to the wishes of parents. No fees are levied. . . . A few of the large estates contribute to schools attended by children of indentured parents, and some have given land free for schools. Forty-three schools, of which forty are managed by the Canadian Presbyterian Mission, two by the Anglican, and one by the Roman Catholic Church, are special Indian schools, at which both Urdu and English are taught. Indians send their children more willingly to schools for Indian children only. The attendance of Indians at all schools is not known, but the Canadian Presbyterian Mission schools, situated in small and large centres of Indian population, attract about

ninety per cent. of the school-going Indian children. The reports show a total roll of more than 8,000 and an average attendance of 4,542. The schools have an excellent reputation for efficient teaching, and all classes of Indians speak highly of the educational work of this Mission." Not all of these, however, are Moslems.

In Surinam colony there are sixty-six schools, of which twenty-five are in Paramaribo, and are attended by 4,443 boys and 2,264 girls, and forty-one in rural districts are attended by 1,661 boys and 985 girls. In Paramaribo 147 Indian boys and twenty-three girls attend school, and 510 Indian boys and fifty-five girls attend rural schools. It is estimated that more than half of the boys of school-going age attend school, while poor parents seldom send girls to school. A beginning has been made in teaching Hindustani in schools, with gratifying results as regards the attendance at the schools where Hindustani is taught.

In regard to French Guiana, the *Revue du Monde Musulman* gives the interesting information that the 1,570 Moslems here are all under penitentiary surveillance. They are either under court sentence, on parole, or interned. A penal colony has been established here since 1865.

We turn now to the Moslems of Brazil and Argentina. Scattered all over South America there are many people who go by the name of Turcos. Many of these, however, are Syrian Christians of various sects. The Moslems are said to be active in the building of mosques, in journalism and in stimulating the coming of new immigrants, and venturing out into new centres as traders. They have already reached Cuba, Ecuador, Panama, Honduras, the Danish Antilles and Mexico. The Rev. George P. Howard, newly appointed World's Sunday School Association's secretary for South America, gives, however, a conflicting opinion as to their strength and activity :—

"I am afraid that I cannot give you much information regarding the Moslem population in Argentina, South America. There are a large number of Turks in Buenos Aires ; they have their own quarter. My work has kept me out of Buenos Aires, therefore I am not

acquainted with the conditions under which they live. I know that no missionary work is being done among them. In a few cases I have known of them as colonists, working the soil. But in general they stick to the city. They are not aggressive with their faith; in fact, the Moslem immigration is still small in comparison with that of other nations. We feel in South America that at the close of the European war there is likely to be a larger stream of Turks and other Moslems entering the open doors of that continent."

There is danger, also, lest we confuse this so-called Turco population with the Syrian immigrants, who are most of them nominal Christians.

According to Shekri Effendi Khoury, director of the Arabic newspaper, *Abu'l Houl*, of Sao Paulo, Brazil, there are now in South America 250,000 Syrians, of whom only 15,000 are Moslems and 15,000 Druzes. Brazil alone has 70,000 Syrians, almost all of them engaged in the dry goods trade, both wholesale and retail, and in the importation of manufactured articles from Europe. They have monopolised the manufacture of cotton goods to such an extent that it can be almost said that the clothing trade is wholly in their hands. Throughout the whole area the Syrian population is well-known, and even among the Indian tribes they are the chief traders in necklaces, rings, bracelets, etc. For a quarter of a century their influence has steadily developed, and they have become citizens of the Republic and are gradually gaining in commercial prestige. In Brazil the Syrians have six Arabic newspapers: *El Manadhir* published three times a week, *Es Sha'oob*, *El Manaret*, *El 'Adal*, *El Afkar*, weeklies, and the bi-monthly *Abu'l Houl*. "These organs are much appreciated by the Syrians for the reason that they constitute the one and only link which connects them to the country of their birth. They have six schools where the Arabic language is taught together with the elements of French and Portugese; three at Sao Paulo, one at Rio de Janeiro, and three in the interior of the country. They have established fifteen benevolent societies, and have erected three mosques at their own expense."

It is interesting to notice here that a number of Cairo journals have many subscribers among these Syrians, also among the Mohammedans of Brazil and other parts of South America.

Except for Brazil the other Moslem communities seem to have no public buildings for worship, the people being too poor to build or to support religious teachers. Up to the present the Turkish government has established two consulates, one at Rio de Janeiro and the other at Sao Paulo. According to Mohammed Djinguiz, of the 100,600 Moslems of Brazil only 600 are Ottoman subjects in origin, and the remaining 100,000 are Brazilian negroes, descendants of freed slaves. These live mostly in Bahai and Rio de Janeiro.

More detailed information concerning the Moslems scattered throughout Brazil reaches us from the Rev. Jas. P. Smith, of Sao Paulo, most of which is based upon statistics of the Federal Department in Rio de Janeiro. He estimates the total emigration from the Turkish Empire to Brazil at about 70,000; almost all of these, Syrians, the great majority of them Roman Catholics. His opinion is that there are not 2,000 followers of Islam among them, and he says they have no mosque and no official religious teachers, but it is supposed that there are among them what would correspond to lay teachers, or preachers. There is no propaganda of Mohammedanism being made by them in Brazil, and they have no paper. These Moslems are mostly in the State of Bahia and largely in the capital city, Bahia itself.

According to Dr. Said Abu Jamra, editor of *Al Afkar*, the figure of immigration into Brazil is not over 50,000, the calculation being based on government returns of a few years ago, which placed it at about 40,000, and the immigration since then. Of these two-thirds are nominally Maronites; about 15,000 Greek Orthodox; and not over 1,000 Moslems; most of these being found in Bahia and Manaos, the inland city, in the heart of the continent on the Amazon, and capital of the state of Amazonas, the inland rubber centre. Among these 1,000 are to be found a good proportion of Druzes who have fled army service.

In Argentina, however, Dr. Jamra has calculated the proportion of former Turkish subjects at 150,000, and the Moslems at a half of the total! It is his belief that the reasons for this immigration are economical, and, among the Syrians, political. The tendency of Moslems to settle in Argentina rather than Brazil he ascribes to what he terms a characteristic of his people, gregariousness. In the early days of immigration to Brazil, Romanists had gone thither, and others had followed, called by those who had gone before. In Argentina, Moslems having taken the lead, determined a stronger current of immigrants of that faith. The Arabic newspapers, described by Dr. Jamra as being fairly well established and permanent, in contrast with a number which are merely ephemeral, are :—

Alfcar, bi-weekly, published for 13 or 14 years.
Al Jadid, weekly, published for 5 or 6 years.
Al Adl, daily, Rio de Janeiro, published for 14 years.
Al Barid, weekly, published for 7 or 8 years.
America, daily, published for 2 or 3 years.
Fata Lubnan, published for 1 or 2 years.

With the one exception indicated these papers are published in the city of Sao Paulo, the great inland city of South Brazil, a centre for the coffee trade, and the wealthiest and most prosperous city next to Rio de Janeiro, in Brazil, having about 450,000 inhabitants. As early as 1840 Moslem negroes are said to have founded a mosque in Rio de Janeiro, and the names of a few "sheikhs" or "imams" are mentioned. On investigation an old negro was discovered, and it was learned that he had been in the habit of holding meetings occasionally in his own home. When he was questioned it was discovered that his religion was largely or entirely fetishism, but he claimed that the Moslems were his brethren. The name of the one Moslem he furnished was that of the only follower of Islam he knew in Rio, a city of over 1,000,000. This man in turn declared that there was no mosque in Rio, but that some negroes held prayers in their own houses. When the Department of Statistics asked the Turkish consul recently, it was asserted that there was no group or circle of Moslems in

Brazil, though the Syrian colony included a number of Moslems. He declared that there was no mosque in Brazil, and attributed this lack to the poverty of the Moslems in the land. This seems to be an entirely insufficient reason. The Department has no information concerning the existence of Moslem worship anywhere in Brazil. The Turkish Consul in Sao Paulo states that there might be over 200 Moslems in the state of Sao Paulo, which has a population of some 2,300,000 or more.

The Moslems of Chili are for the most part Turkish subjects, and live in the provinces of Tarapaca, Valparaiso, Santiago and Magellan. Those of Paraguay and Uruguay are also Turkish subjects, while those of Peru include Chinese and Indian immigrants.

In Argentina the Moslems are widely scattered. Nearly all of them are Turkish subjects with the exception of some French subjects from Morocco and Algiers; they have neither mosques nor Moslem schools as far as I have been able to learn. The manager of the *Az Zaman* newspaper puts the number of Mohammedans in Argentina, Chili, Paraguay and Uruguay, at 19,000, but this number is perhaps exaggerated. There are, however, no less than five Arabic newspapers published in Argentina: *Az Zaman*, *As Salam*, *As Sudk*, *Ar Romouz*, *Al Hakayet*.

In regard to belief, the Sunni sect is predominant among all Moslems in South America. Although there are also Shiahs in the West Indies, Guiana and Brazil, they only represent two or three per cent. of the total Moslem population. The Nusairiah from Syria are represented in Brazil, while in British Guiana the whole Moslem population is of the Sunni sect from India. Mr. George Assas states that Buenos Aires has 30,000 people who call themselves Druzes. In regard to Trinidad Mr. J. C. MacDonald writes: "There are several mosques scattered throughout the colony, and the principle sect represented at the services is that of the Sunnis or a sub-division thereof." According to Jansen, the Kadiria and the Schadiliya Derwish Orders have representatives in South America.

Mr. Nicholls writes that there is very little effort made by the Moslems to convert others to their teachings or to spread their faith, and no books or papers are published by the Moslems in British Guiana. Missionary R. Voullair states in regard to Dutch Guiana that for a time " there seems to have existed an organised Hindu and Mohammedan counter-mission as seen by a number of small temples and mosques that were erected, and an occasional proselytising missionary, but this movement has had little significance, and the edifices of the cult have in many instances gone to ruin." Mr. George Assas, who is connected with the Y.M.C.A. at Rio de Janeiro, writes that the Moslems there are strong in their faith and fervent in their religion. They do not modify it, although so far removed from its centres. On the other hand, they have no active missionary work, nor do they, as far as he knows, publish books. According to the testimony of Mr. H. C. Tucker, of the Bible Society, " the Moslems, while holding to and practising their ancestral faith among themselves in Brazil, have not to any very perceptible degree become active propagandists of their religious beliefs. They do, of course, influence some of the Brazilians and perhaps a larger number than we know, if we were only in closer contact with them and had a more accurate knowledge of their work."

In regard to missionary work among Moslems in South America information is meagre. In 1868 the Presbyterian Church of Canada undertook mission work among the East Indians on the island of Trinidad. Many of their converts there are in business, several have gone into the ministry, law, medicine and the teaching profession. But the majority among whom this work is being carried on are Hindus. Although no *special* effort is being put forth for the winning of Moslems we are told, " in some parts of the island encouraging results are seen." Among the Javanese of Surinam mission work is also carried on, and there are fifty converts ; these are distributed in many of the districts as contract or free labourers. At Sao Paulo there is one independent worker who claims to be doing special work among

Moslems, but some seem to question his methods. The American and the British and Foreign Bible Societies' colporteurs circulate a number of Bibles, Testaments and Gospels in Arabic, Turkish and other languages among the Moslems in South America. Mr. H. C. Tucker writes: "In Rio at different times, one and another of the young men, who have been converted to Christianity before coming to Brazil and were educated at Robert College or other mission schools, have attempted some little work among their people. For lack of wise counsel and help they have not been able to sustain any definite work or movement. A number of the missionary workers among the Brazilian population are deeply impressed with the needs and the importance of some definite Evangelical mission work among the increasing Moslem population in Brazil. I hope the subject may have attention at the Panama Congress or at the subsequent Conference to be held at Rio."

That the Moslem population of South America is accessible needs no proof. This incident taken from the British and Foreign Bible Society's report for 1914 is appealing: "At an *estancia* I had been reading portions of the Word of God to little groups of natives whenever I saw an opportunity. One terribly rough night I was awakened at about half-past ten by a loud voice saying: 'Missionary, come here with the Bible.' I dressed, and found a Turk waiting for me. He took me to a shed, where round a fire sat a number of Argentines, and by the light of a lamp consisting of a tin of mutton fat I read to them for over an hour. Nearly every night from that time until the day I left, peons (*i.e.*, labourers) came to the kitchen to hear a chapter of the Bible read. I discovered that the foreman read his Bible in bed; he had never seen a copy before."

S. M. Zwemer.

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ISLAM IN NUBIA

A HUMAN DOCUMENT

——:o:——

WALKING through the European quarters of Egyptian towns, you will notice, sitting at the doors of banks and business houses, certain men of a beautiful brown chocolate colour, easily to be distinguished from the Arabs by their cleanliness and tidiness. And listening to their talk, you will soon find out that they actually are not Arabs. Again, in your hotel, or on the steamer travelling up the Nile, you will come across these fine-looking fellows, looking specially smart in their white gowns (Gallabias) with red fez, red waist-belts, and red slippers. You may learn that these people are Nubians or Barbarines; but that is about all the information you can get about them.

Should you wish to enquire into their native country, their families or customs, you will find it extremely difficult, for there is no more exclusive fellow than the Barbarine, and the only information that he will think wise to give a European about himself may be that he says, "I am from Shellal." By that he may mean any part of the valley of the Nile south of Asswan.

For the last nine years I have been working as a medical missionary among this peculiar race of Nubians, and am now fairly well acquainted with their language which, generally speaking, neither Europeans nor Arabs ever learn. By knowing their language, and by treating medically and with Christian love hundreds and even thousands of their sick people, we have, my wife and I, been able to win their full confidence. Everywhere on the streets of Asswan, in and out and round about the Nubian villages, and on the Nile, we are greeted, and welcomed, invited, questioned and consulted in the

Nubian language, and, indeed, the Nubians or Barbarines are beginning to call me " their doctor." This confidence and this friendship have necessarily given us good opportunities of seeing and studying the customs and habits of the people; and through the pages of THE MOSLEM WORLD I would fain present some facts which clearly show in what spiritual darkness and poverty these people live, whose ancestors a thousand years ago were Christians. Alas! the Nubians are now the most bigoted fanatics of all Mohammedans, but it is interesting to note, for example, that the Nubian word for Sunday is a remnant of Christian times: " Kiragennahaar," means literally translated, " the day of sitting in church," and is the only variation from the rest of the days of the week which are named in Arabic. For Sunday they have no other word but this " Kiragennahaar."

In the month of May of 1915, a cousin of our cook Abdu died in Alexandria, where he was working in a Syrian Bank. Therefore, our servant had to go to his village Dabod (about ten kilm. south of Asswan) in order to mourn with his relatives there. When he came back, he told us about the gathering to bewail his cousin, and as I asked him many questions I got so much information that the story of the life, marriage, death, and mourning of Abd El Majeed may be taken as a typical illustration of the customs and habits of the Nubians.

Abd El Majeed was about the same age as our servant —*i.e.*, about thirty to thirty-two years old. When they were boys of twelve to fourteen they both were taken to Alexandria, where they soon found work and began to earn a few piastres as message boys.

In the year 1905 both returned to their native village Dabod with the intention of getting married. Each had saved up for this purpose about fifteen pounds, and, what is more, they had become, as they thought, great wise men—namely, twenty years old. Abd El Majeed got married first. It had been agreed in the circle of relatives in Alexandria that his cousin, Fatma Mohammed, a girl fourteen years old, should be his wife. So he went to his uncle Mohammed in Dabod and told him about this agreement of the relatives in Alexandria, and

of his intention to take his daughter Fatma. Sheikh Mohammed said, " Well, if our people in Alexandria have come to this agreement, I also will assent to it ; but how much will you pay for my daughter ? " Abd El Majeed offered five pounds as a payment in advance, and five pounds to be kept in reserve in case he should divorce his wife or die. At first the uncle asked for more, but finally he agreed to this price of ten pounds, and Abd El Majeed promised to buy many nice clothes for the girl, and corn, and other useful things for her household.

This business between Abd El Majeed and the father of his intended being settled, at once the relatives and friends living in Dabod were invited to a supper. A lamb was killed, and, laughing and chatting, the people squatted round the one pot of meat on the floor. Abdu, our cook, was of course among them, and two months later he married in exactly the same way another cousin, a girl of thirteen or fourteen years old, whom he bought for the same price and in the same manner as Abd El Majeed had done.

At the supper the men and youths crowd round the one large pot of red burnt Nile mud, in which there is a brown-pepper sauce full of pieces of mutton. Each one rolls his wide sleeve up his right arm, and plunges his hand with some bread into the dish with " Bism illah ! " (in the name of God). After they have eaten and washed their hands and mouths, the remainder of the simple supper is handed back to the women to finish. Each one rolls a cigarette and receives hot coffee handed round in tiny little cups. At this moment Abd El Majeed rises and said, " I intend to marry Fatma, the daughter of my Uncle Mohammed ! " They all agree and shout, " That is very good, by God." As if nothing had previously been said on the subject, he now asks his uncle, " How much do you ask me to pay for your girl ? " Very precise and definite comes the answer from Sheikh Mohammed : " I must have fifty pounds, for my daughter is beautiful ! " All the other relatives make intercession for Abd El Majeed. One of them at once cries out, " Hold on ; that is too much ; you must for my sake let something off your price ! " " All right," says the

father, " for your sake I will let go five pounds." " And for my sake," someone else shouts. And then a third, and so each one of the relatives takes off something of the price until at last they have come to ten pounds, the usual price for which a Nubian girl is bought for marriage. In the presence of the company, Abd El Majeed hands his uncle and his future father-in-law five pounds, and says that the remaining five pounds shall be kept back or " written," which means to be paid in case of divorce or death. They all get up, and holding their hands open before them they quickly and in a low voice mumble, " Il Fatha," the first Surah of the Koran. Then they depart, laughing and smoking, each one returning to his own house.

In the whole affair the opinion of the women is never asked, least of all the opinion of the little bride. Does one ever ask a little calf whether one may sell it to the butcher or not ? And the Nubians do actually speak of their women folk in the presence of their mothers, sisters, and wives as " animals." Once when I was returning from Shema to Asswan, and greeted some women as I passed with a short " Good afternoon," the men that were with me said in a loud voice so that the women could not fail to hear, " What is that ?—you greet the women ;—they are just devils " (Abalis).

In this case, young Fatma was decided upon, sold, and given to Abd El Majeed without her knowledge, and even her bridegroom probably had not spoken one word to her since his return from Alexandria. There is not a trace or question of mutual agreement or even love.

On the following morning, after this strange ceremony, two little groups of people left that village. Some went south to the village of the " Mazoun." Abd El Majeed, together with his mother and a sister, turned north to Asswan to buy the wedding presents for his bride, and some necessary things for the new household. The Mazoun is the man appointed by the Government to make out all the papers for marriage, divorce, and heritage. In this case he wrote two papers exactly alike, one for Abd El Majeed and the other for his future wife and her relatives. It was a receipt for the five

pounds paid as Mutagaddim (paid in advance), and the document, a sort of bill, for the other five pounds, to be paid as Mutaakhir (in case of divorce, or death of the man), this sum, of course, being paid to the wife and her relatives. Both papers were signed by the witnesses of both families. Those that can write sign their names. Those who cannot have a small seal with their name engraved on it, which they press on the paper ; and those that neither write nor have such a seal, ask the Mazoun to write their names ; then they dip the point of the right thumb into the ink and press it on the paper beside the written name.

Well, now, what are the wedding presents on which Abd El Majeed spends four or five pounds ?—

(1) Four big sackfuls of corn.
(2) Two sheep.
(3) Sweets, coffee, tea, etc.
(4) Clothes for the bride.
(5) Silver rings for her fingers, and foot anklets, and one golden ring for the nose.

Ten to fourteen days are spent in preparations, then the wedding-day is chosen. This is not such a simple matter owing to the superstition of these people in finding a " lucky " day, and much heated discussion, and the asking of venerable sheikhs, leads them to choose a Thursday. On the appointed day a ram is slain in Abd El Majeed's house, as well as in the bride's. In each place a wedding dinner is prepared. Meanwhile Abd El Majeed himself goes to several hamlets and houses in the district of Dabod to invite his friends and relatives to come to the wedding : " Behold, everything is ready ; the lamb is slain ; come, oh ! my friends ! " About sixty men and forty women accepted his invitation, and arrived about four o'clock in the afternoon, first at the house of the bridegroom. The women went squatting humbly in the background, where they sat on the earth in a thick crowd and gossiped, each talking as much and as quickly as she could, telling her neighbours surely for the tenth, may be the hundredth, time how much such and such an one was paid for and what amount of clothes and rings she had got for her wedding. The

men in the meantime sat down on forms, benches, chairs, and beds, covered with beautiful oriental rugs (whether stolen or bought, if you please, that's none of your business !). They, the men, tell each other anecdotes from their work and experiences with the "yellow faces"—*i.e.*, Europeans, more especially the English people. Each one bids higher in cuteness in deceiving and robbing his master, and of course every new tale is greeted with a roar of laughter. But, hush, now they bring the dishes, and of course again the men are served first. Great earthenware pots are placed on the ground, and heaps of fresh bread, broken in pieces, are thrown into these pots. Out of another big pot, gravy, black with pepper, is poured on the bread. About fifteen men crowd round each pot, rolling up their right sleeves and plunging in their right hands. One or two large baskets are brought, and out of them, hot and greasy, a chunk of meat is handed to every guest's left hand, and also some raw green salad leaves, or "bitter herbs." With much noise of smacking lips and tongues, the meal is devoured, and the gullah (water flask) goes from hand to hand, and each one puts the greasy mark of his lips on its brim. Some melon and sweets follow, and then with loud eructation the guests show that they have enjoyed the meal. While the women eat up the remains of the meal, some one gets a Darabutha (drum) and begins first slowly and softly to play on it with his hands, and then by-and-bye, when the men have noisily sipped their coffee, they begin to sing. Their songs, however, are such as you would hear at home by the worst fellows in the slums. Louder and louder grows the noise of drums and beating hands, and the trilling shrieks of the women with those songs of the men. Then, about sunset, the mother and sister of Abd El Majeed come out of the house, and what do they carry between them ? A long wooden pole, and hung over it all the new clothes of the bride. Almost all the people present get something to carry—rugs, pillows, chairs, victuals, all the clothes, old and new, of Abd El Majeed, and many other things, are carried to the place where the bride lives.

Singing, and laughing, shouting, and yelling, the

procession moves from one village to the other, about a mile away. There follows the second wedding meal, that of the bride; but with exactly the same menu as the first. While the guests were in Abd El Majeed's house he, the bridegroom, was kept busy in serving and handing round bread, meat, and water. Here, however, he has an opportunity to squat down with the others and to plunge his brown fingers into the greasy hot sauce. When this second meal has been gobbled, and they have all licked their ten fingers and washed, the drumming, singing, yelling, and dancing begin again. The crowd assembles on a free space outside the walls of the bride's house, and first one young fellow gets up and to the rhythm of the drums and the beating of hands he begins to wriggle and turn and skip and dance. By-and-bye a second and third of the boys come into the circle to join in this peculiar dance, and then girls and women follow suit. They dance to and fro and round each other, making all sorts of movements with feet and body, and gesticulating and throwing about their arms. But they never touch each other. Louder and louder grows the beating of drums—the jingling of cans on empty bottles, the beating of hands, the singing and yelling of the young men, and the trilling shrieks of the women, and, generally speaking, the wild frivolous noise. Behind the walls—*i.e.*, behind the screen, the bride is being prepared. All day long she has been trembling with fear; she has been and still is crying, and is making efforts to hide herself, for she guesses and anticipates the dreadful hours and days that are awaiting her.* . . .

Great suffering accompanies childbirth, but the most cruel sufferings are endured at the time of marriage. The Nubians, and especially their women, are wont to talk about these things without any shame in presence of both sexes, in presence also of young boys and girls. So we need not wonder that every girl is afraid of her

* The author's description of the sufferings through which the young bride must pass, instructive from a medical point of view, is omitted for the sake of the general reader. "The treatment is more abominable, more devilish than the binding of girls' feet in China." He refers to the results of female circumcision.—ED.]

wedding day. And in this case also the little bride, Fatma Mohammed, had no joy in her marriage, and did not show any interest for the new clothes, for the silver rings, for her foot anklets, and for the golden ring for her nose, when all these nice things were shown her for a surprise. She was undressed, and her whole body from head to foot was not washed as you would think, but smeared with fat and hinna, then a new gallabith was put on her and all those rings and anklets and cheap necklaces of glass beads. About eleven o'clock at night the preparations of the bride were finished. Five or six women, among them the native midwife, stood round the trembling fretful girl. They try to encourage her by shouting all sorts of wishes for God's blessing. Then one of them opens the door and calls in the bridegroom, Abd El Majeed. For a short moment there is a pause in the noisy frivolous crowd ; but as soon as the door is shut behind Abd El Majeed the noise begins again with double force, so that the cries of anguish, fear, and pain of the unhappy girl might not be heard. My pen cannot describe in detail what is happening inside, although I have often heard full descriptions, and have seen dreadful consequences of the cruelties bestowed on their Nubian brides.

In the early morning each guest gets a cup of tea, then they disperse, and one above all has enjoyed this peculiar celebration. The one that for some thousand years has busily sowed unhappiness and sin and darkness, such as this awful habit of circumcision of girls with all its consequences. The trouble is not at an end for the bride with this first night ; no, during a full week by night and day the treatment is kept up at first still with the help of some full-grown women, who all of them have passed through the same time of torment. The bridegroom also must smear himself from head to foot, and every day, with fat, and in this time he is such a disgusting sight that he may not sit down with the other men of the village. On one of my journeys through Nubian villages I have seen such a greasy, ugly fellow and with horror on my face I asked the people what sort of a human being that chap was ; and they answered

with loud laughter—He is a bridegroom. Much could be said about all this subject, and the Nubians themselves know that they are suffering by these customs; but so far no one has dared to raise hands and voice against them.

Once even a midwife of her own accord asked to speak a few words with me in private, and then she asked me whether I could do something to stop this cruel habit of circumcision of girls which is such a torment to them all. I spoke about it to some doctors in Government service; but, alas! they answered that the Government does not interfere with the habits and customs of people. And so I believe, as it was with the binding of feet in China, only the light of the Gospel carried patiently and faithfully to these benighted people can disperse their awful darkness and destroy the works of the evil one.

Well, let us return to see our newly-married couple, Abd El Majeed and Fatma. The young man remained in the country at Dabod and in the house of his father-in-law during three months. But as his work was in Alexandria, he did not build a house of his own; and when he returned to Alexandria to his work he left his young wife with her parents at home. He never saw his native district again. Engaged in the service of that small Syrian Bank as a message boy, he remained eight years in Alexandria, and although he got two months holiday every year, and though he could have got longer had he wished, he never returned to see his young wife, his mother and sisters, his relatives and friends in Dabod. During his holiday he would wander about in Alexandria and Cairo, spending time and money in the cafés and in bad quarters, a thing that many hundreds of Nubians are accustomed to do. Abd El Majeed's monthly pay was three pounds, of which he sent his wife, by the hand of our servant Abdu, sixty piastres—*i.e.*, exactly one-fifth. He also had his whole clothing and a room he dwelt in provided by the Bank. Thus he spent four-fifths of his pay on food, smoking and pleasure, and sent his wife one-fifth for all her needs—food, clothes, and everything. And why did Abd El Majeed not take his wife with him? Why do most of these Nubians,

working in the big towns, leave their wives in Nubia and remain far from them for months and years on end ? For the following two reasons :—

(1) They like to be free to roam and ramble about, free for an immoral life ; but woe to the woman that once is caught in the same sin in which her husband lives continually. With the men it is considered a matter of course, and one can hear them jest about it in a shameless way in the presence of women and children. The woman, however, that should be found guilty of adultery—only death is considered punishment enough for her.

(2) Secondly, a Nubian, having his wife with him, must also hire lodgings, and his room at once becomes a nest for parasites—*i.e.*, all his Nubian relatives and friends that are in the town—and more especially those that are without work, keep coming every day and get food and coffee and cigarettes in the house of the host. That is the drawback of oriental hospitality. Thus to make economies and to be free, the Nubians leave their women back at home in their native country. Many return to their families in Nubia every year for severa months—always in summer, when the Europeans they are serving are away. But many, as we have seen, and among them Abd El Majeed, preferred to remain in the towns even during their holidays.

About seven years after the wedding Fatma came to our servant Abdu in our kitchen, asking him to write to her husband : " Shall all my neighbours, all the girls of my age " (she was now over twenty), " have children, and I not ? " Abdu wrote to his cousin, and he replied : " Well, if my wife wishes to come here, you may lend her the necessary money, and she may come." After this hearty invitation from her husband, Fatma went to join him. Five months later she returned again to Dabod to await the birth of her first child in the house of her parents. Abd El Majeed would not be bothered with it, and, therefore, sent her home without much fuss. Of course they did not think that they would never see each other again, and under these circumstances the bond of marriage and the tie of love is not so delicate. In March, 1915, Abd El Majeed began to feel sick, and soon he asked

for leave from his work. He spent a month or so with friends and relatives in Cairo. He consulted no doctor as to his illness. Then he returned to his work more sick and more miserable than when he had left. All April he dragged himself about painfully. Then he went to see a Sheikh, who looked at him, read a few chapters of Koran over him, and wrote a few verses on a bit of paper which, rolled and stitched up in leather, he tied to the young man's arm as a healing amulet. But, alas! Abd El Majeed did not get better. Twice or thrice this swindle was repeated for good sounding money, always with the same splendid result that Abd El Majeed got weaker and his purse feebler. Another clever Sheikh saw in him an evil spirit that surely had come into his body by the envy of some other person, and this bad spirit had to be exhorted by a zaar ceremony (the expulsion of evil spirits by means of dances and sacrifices performed by specially trained women, a very expensive procedure). This ceremony, as usual, was fixed for the night of new moon, which Abd El Majeed never lived to see. Gravely ill, he lay abed, his father and brother, who are also working in Alexandria, took him to their room, and, when it was too late, they called in a doctor. In the first days of May Abd El Majeed died, and no one seems to know what his illness was.

His relatives in Dabod, his wife, his mother and sisters, never heard of his illness. In the middle of April Fatma gave birth to a son. The sufferings of the poor Nubian women in childbirth, especially for the first baby, are another subject which would fill many pages. In consequence of the foolish and harmful circumcision of girls, by which the body is spoiled and disabled, and also because of the dirty work of the midwives, and the many other women that come to mess about, many a strong healthy girl dies, and others become diseased and sterile for life-time. Fatma, however, got through the perils and sufferings, and she could fondle a little son. I do not know whether Abd El Majeed ever heard that a son was given him. It is not likely, for the correspondence between husbands and wives among Nubians amounts to nothing more than the monthly dole of money sen

through the hands of somebody else. So in Alexandria they had no news of the birth of the son, and in Dabod they had no news of the illness and death of the father. In the room where the dying young man was lying, a number of Nubians came together to show their sympathy to their friend, Abd El Majeed. Chatting about all sorts of indifferent things, they sat awaiting the end of the patient. Then when they saw that his last moments had come, there suddenly arose a big noise of crying and wailing. Abd El Majeed's brother shouted into the dying man's ears: " La ilaha illa Allah. Mohammed Rasul Allah " (the Mohammedan Creed), and all the rest of the company, holding their hips, began to walk up and down and shout with howling voices: " Amr Allah, ya Akhuy "—*i.e.*, " It is God's will, my brother." The Bank in which Abd El Majeed had been serving gave the white sheets (kafan) in which the body of the dead is rolled. They also paid the expenses of the burial, and the coffee and cigarettes for the mourners. During one week, from six to eleven o'clock at night, the usual hasiras were held: in front of the house of the deceased, on both sides of the street, long rows of benches and angaribs are placed, and the near relatives of the dead have to sit there all the time, whereas friends and other relatives come and go. Everyone sits down for a time of one hour or two, sipping hot coffee and smoking cigarettes. There were also two blind Fegies (reciters of Koran), who in turn recite or sing the Surahs of the Koran, with their nasal voices and long-drawn consonants, especially the " n " and " m." It all costs much money; but here they had not to make economies, as the Bank was paying all the expenses. At once, when Abd El Majeed had died, one of the Nubians present ran to give news by telegram to our cook Abdu. The latter, as he had not heard of the illness of his cousin, at first would not believe the sad news, and sometimes for mere spite, or to do harm to someone they hate, they do send fake news of that kind. So Abdu wired back to Abd El Majeed's brother: " Is it true that Abd El Majeed has died ? " He soon got the answer: " Yes ! tell relatives in Dabod." With tears in his voice Abdu asked for a

few days' leave. He brought us another man to take his place, and at midday he went away. He bought roasted coffee and sugar and cigarettes for the mourning assembly that he had now to provide for in Dabod; then he hurried to Jabel-Zogog and ordered his wife and his blind mother-in-law to leave at once with him for Dabod. When he told them that Abd El Majeed had died, the two women at once started to howl and to throw up dust. The people of Jebel-Zogog gathered in a moment and joined in the wailing till Abdu and his family had left. In Shellal the latter took a sailing boat, and about a dozen friends and relatives joined them to travel together to Dabod. The men forbade the women to make a noise by the way. At five o'clock in the evening they got to the village where the wife and the relatives of Abd El Majeed lived. Shortly before they landed, all the women and the men in the boat started to howl and to cry as loud as they could, and at once all the people of the village ran to the Nile bank and shouted "What's the matter? What has happened?" "Abd El Majeed died last night!" When his mother and sister heard that they at once threw themselves into the river to commit suicide. The boat had almost touched the land, and so Abdu and another man at once stepped out into the water, caught the two women by their clothes, and dragged them to the bank. Abd El Majeed's wife was lying in her house after childbirth, and when she heard the news she started to cry like mad and to throw up dust, and to cover herself and her child with mud. In the village there was shouting and howling and yelling and wailing and jumping, so that the noise was like hell let loose in Dabod, and from all the neighbouring villages, the people came to join in the mourning. The men brought benches and beds from all the houses, and placed them on the free space of the village, while the women tied ropes and towels round their loins. Then in a dense crowd, they began to jump up and down, throwing dust in the air, gesticulating wildly with their hands, tearing their clothes, beating their breasts, and shouting for hours: "Ho! Ho! Ho! Ho!" Some of the men, pressing their hands on their

hips, and walking to and fro swaying their bodies like drunken people, shouted with awful voices: "Abd El Majeed, Amr Allah!" The more sedate of them sat down on the forms, and Abdu began to make coffee. He was the representative of the family, and as such, had to receive the condolences. Each time, when somebody came, the newcomer stood for a while to face Abdu. Both standing, they lifted up their right hands, while they mumbled quickly the Fatha, which is about the length of our Lord's Prayer. Then, clasping their hands, the friend says: "Such is the world." The receiver: "It is God's will!" Or else the visitor: "We all fade away!" The receiver: "God alone remains!" And so on. Then the visitor goes to sit down with the other men, drinks his coffee, smokes his cigarette, and then joins in the conversation which runs on all sorts of indifferent subjects. When women come, they go and squat down with the crowd of wailing women, and with every new batch of them there is a short outburst of noisy howling. In between, one of the women of the near relatives sings with sobbing voice a few words of remembrance and mourning on behalf of the deceased. It always ends with a loud sobbing in which all the others join. That sort of thing went on the whole of the first night. Not before noon of the next day did Abdu find a moment free to eat something. The mother of Abd El Majeed during two days and two nights absolutely refused to eat or drink anything, till finally she was quite weak and miserable. She and the other near relatives after two or three days' howling and wailing, were quite hoarse and unable to speak. We always have the impression that there is much artificial and forced mourning and more show than real love and sorrow, and whatever it be, we think that love and friendship and care would be of more use to the living than to the dead. Abdu returned to his work in our house punctually, and he admits readily that all these habits and customs are a sad thing in his people, and that they are the result of superstition, the result of the power of darkness.

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Switzerland.

THE KORAN ACCORDING TO AHMAD*

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* "The Holy Quran with English Translation and Explanatory Notes, etc." Part I. Published under the auspices of Hadrat Mirza Bashir-ud-din Mahmud Ahmad, the second Successor of the Promised Messiah, by Anjuman-i-Taraqqi Islam, Qadian, Punjab, India. Pp. 117. Addison Press, Madras. 1915.

In the July number of The Moslem World last year there appeared an article by the Editor on "Translations of the Koran." In the course of it he mentioned a forthcoming translation into English by the "Anjuman-i-Taraqqi Islam" at Qadian (in the Punjab), of which specimen pages had at the time of writing just appeared from the Addison Press, Madras. Before the close of the year the first of thirty parts was published, but we shall still have to wait a considerable time before the whole work is in our hands, as the Editors cannot promise more than two or three parts a year. We cannot complain if the whole publication is spread over as long a period as ten years, as any student of the Koran knows what a severe task is involved, and moreover the present work includes a full textual Commentary, of which more anon. What we are, however, impatient to see is "an ample Introduction to the Holy Quran, which will be comprehensive exposition of such important matters as require a detailed and lengthy discussion, and cannot, therefore, find room in the notes appended to the Translation." Judging from the tone of the notes before us, that should prove excellent reading, as the school represented is that of intelligent liberalism. Before passing on, let us here say that the volume is excellently printed and arranged, there being five horizontal columns, giving the Arabic text, a transliteration in English characters, the translation, explanatory notes, and a running note on the arrangement of the verses.

The need for the Translation is stated to be that previous English translations "have been done either by those who were swayed by nothing but religious prejudice . . . or by those who had no acquaintance worth the name with the Holy Quran and the Arabic language." Under which category, we may ask in passing, are we to place the earlier version by Moslems referred to by Dr. Zwemer in the article mentioned above? It is more important, however, to point out that our orthodox Moslem friends of el-Azhar would not be slow to cast back the first of these reproaches at this new attempt. For on the title page we read, "Published, under the auspices of Hadrat Mirza Bashir-ud-din Mahmud Aḥmad, the Second Successor of the Promised Messiah, by Anjuman-i-Taraqqi Islam, Qadian, Punjab, India." In other words it is the production of the Aḥmadiya sect, whose primary tenet over and above the recognised dogmas of Islam, is a belief in the Mahdi who is to wage a spiritual *jihad*, not with force of arms but by peaceful means against the unfaithful. The Mahdi himself must be considered an incarnation both of Jesus and Mohammed, but not in the sense that he is merely a re-embodiment, but in the same sense in which John the Baptist was Elijah—*i.e.*, coming in the spirit and power of his predecessor. This Mahdi was Mirza Ghulam Ahmad of Qadian, who proclaimed himself as Mahdi in 1880, won over a large following, chiefly in the Punjab, died in 1900, and was succeeded by his son, whose name is on the title-page of our Translation.

Another distinctive belief of the sect is that Jesus did not die on the Cross, but only swooned, and so revived again, migrated to Kashmir, preached there and died at the age of one hundred and twenty years. His tomb at Srinagar is still known, but is mistaken for that of a prophet called Yuz Asaf.*

As we should expect, allusions to the Promised One, the Mahdi, are not infrequent in the notes. Thus in Surah ii. 3 we read that *al-akhirah* denotes not only the Doomsday which is to come, but all revelation that is

* See the (Leyden) "Encyclopædia of Islam," i. 206, and THE MOSLEM WORLD, ii. 372 ff.

to follow.* From this verse, then, taken in conjunction with lxii. 2: "It is He who hath sent to the illiterate people a Prophet from among themselves . . . and similarly that Prophet will read over His signs to another people who are yet to join them," the conclusion is drawn that two advents of the Holy Prophet are spoken of. The second, taken in the sense mentioned above, is fulfilled in Mirza Ghulam Ahmad.

The modernist spirit throughout is shown by the total ignoring of the official Moslem Commentaries, with the innumerable explanatory tales and legends so many of which are only repeated by al-Baidawi and the rest, but which only raise the ire of these editors. Further, a rational explanation is sought for, where possible, of miraculous occurrences, such as the drowning of Pharoah's army (Surah ii. 67), and the flow of water from the rock when Moses struck it (ii. 57). The uplifting of the mountain over the Israelites (ii. 60) means nothing more than that God assembled the people at the foot of the hill; the metamorphosis of transgressors into apes (ii. 61) is only metaphorical; and so forth. Fatalistic ideas are strenuously negated.

The position maintained towards earlier revelations is made clear in several passages. It is briefly that the Koran never enjoins absolute adherence to the Bible, as is often contended. What it does is to testify that there *were* genuine revelations in time past, which contained much truth, in particular pointing forward to the Great Prophet who was to come, but that for practical purposes they are abrogated, just as Christians regard the Levitical law as abrogated. This is based on general arguments, and supported by an interesting, but fallacious, point of scholarship. There is a much quoted saying in the Koran: "Believe in what I have sent down *confirming your Scriptures.*" Attention is called to the fact that the participle *muṣaddiq* is here made transitive by the help of the preposition *lam*, not, as usually, by itself or the preposition *bi*. And a distinction is drawn

* Verses of the Koran are quoted by the numbers familiar to most English readers; they are differently divided by the editors of the new translation.

accordingly. In either of the latter cases the verb means *to hold true ;* in the former *to verify*, in the sense of fulfilling. In point of fact it is quite regular for the participle of any transitive verb to govern by the help of *lam*, so that the argument falls to the ground. We only mention it to illustrate the thoroughness of the linguistic investigation throughout, which, it should be said, is usually happier in its result.

" To sum up, the Holy Quran does not undertake to confirm the validity of the teachings embodied in the old scriptures as they are before us to-day, but it alludes to the fact that all the scriptures of old contain prophecies regarding the advent of a Prophet, and by bringing these prophecies to fulfilment in the person of the Holy Founder of Islam, the Holy Quran has confirmed the divine origin of the Scriptures."

With regard to the actual translation, we will take two instances only of verses where the earlier English versions are criticised and corrected.

Surah ii. 5 says, according to Sale : " As for the unbelievers, it will be equal to them whether thou admonish them, or do not admonish them : they will not believe." So in substance Palmer and Rodwell. The new version renders : " Verily those who have disbelieved—while it is alike to them whether thou warn them or warn them not—will not believe," " while " apparently meaning " so long as." This sounds somewhat tautologous, and moreover is not so easily extracted from the Arabic as the old rendering ; and we may fairly say that the charge of tendential bias may well be thrown back upon the new.

The second instance is from ii. 108. Speaking of those who keep back others from the temples of God, it is said : " These men cannot enter therein, but with fear " (Sale). The corrected version is : " It was not proper for such men to enter them except with fear," which is a possible rendering and makes excellent sense.

In connection with this passage it may be noted that preventing men from worshipping in any temple of God, whether belonging to their own faith or another, is branded with pulling down such places as an " outrage "

and "atrocity." "The Christian church, the Jews' synagogue, the Hindu temple, and the Parsi fane, are all closed against all worshippers except those to whom the places of worship belong . . . The Holy Quran prohibits such narrow-minded and unjust acts." This may be liberalism, but it is, to say the least, a little astonishing to anyone who has lived in a Moslem country!

There are innumerable other points of interest, and it is tempting to dwell on the modernist divergences from the crystallised dogmatics of the old-fashioned Moslem orthodoxy. But what it behoves us most of all to notice is that all this is part of an active propaganda. We quote again from the preface: "It is under the direction of His Holiness, the Second Successor of the Promised Messiah, that Anjuman-i-Taraqqi Islam is carrying on the work of the propagation of Islam. Besides the important work of the English (and also an Urdu) translation of the Holy Quran with exhaustive comments, the Anjuman is carrying on the work of the propagation of Islam through missionaries who are working not only in the different parts of India, but also in foreign countries, such as England, Mauritius, Syria, etc. More missionaries may in the near future be sent to Ceylon, Java, Japan, and other countries." This propaganda is made attractive by smoothing down the roughness and cutting out the superstitions of the Islam we are accustomed to, so as to present the result as a kindly religion of the brotherhood of all men. How far the numbers of converts claimed from England and elsewhere are accurate we cannot say. We may be inclined to question them, and still more the value of such conversions. But in any case we have before us a phase of Islam which is active and progressive, and free of the trammels against which Christian polemic is usually directed. Whether or not, then, this sect is destined to grow to any considerable extent, a study of its literature will unquestionably help us to arrive at a clearer estimate of the ultimate, essential issue at stake between Christianity and Islam.

R. F. McNeile.

MOSLEM WOMEN IN SINDH

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"I HAVE never passed through a more God-forsaken land," said a visitor from the North-West Provinces, as she described her journey through Sindh. Certainly few Provinces can boast of more penetrating dust or wider stretches of barren desert than that which earns for Sindh the name of Little Egypt. But also like Egypt, Sindh has its broad river; and on its banks, wherever its waters flow, the desert breaks out into verdure and fruitfulness. There are forests, fruitful fields and flourishing hamlets, but one must penetrate into the heart of the country to find them.

The Moslem population of Sindh is largest in the villages where these people pursue the work of husbandmen and shepherds. The large towns are mostly peopled by Hindus. But in the villages the dignified Zamindar with his aquiline nose and grey beard; or his tall young sons, lithe and active, stand out as the typical Moslem Sindhi, untouched as yet by new Western customs. Simple, polite and loyal we have always found these pastoral people. It was a pleasing sight to see an old man putting his grandson's little hands together while saying of the English visitors, "These are the people of your King, child; do a'dab to them." As for the women folk, they rise with the dawn to feed the cattle, grind the corn, or cook the daily bread; making their purchase of ghi, or rice, or flour from "the shop," which is generally kept by the only Hindu family of the village.

An apparently peaceful, quiet life; but, alas, where unregenerated man lives, there also those disturbers of all true peace, the world, the flesh, and the devil, are present to stir up strife. These seemingly peaceful

abodes were described to the writer by the wife of an official as " sinks of iniquity," where jealousy, greed and selfishness are exhibited in concrete form, and where those who should lead in the way of righteousness are foremost in the paths of evil.

In addition to the Moslem woman, working among her cows and goats, clad in a pretty spangled jacket and full trousers of striped yellow and red, surmounted by the inevitable veil of coloured cotten thrown over her head, there are the " Bibi Lok "—the ladies of the village, living in strict seclusion and not allowed to see the face of man. These are Syeds, and, whether poor or rich, they are treated with the greatest reverence by the rest of the community. When English ladies visit a village an urgent invitation is generally given, " Come and show yourselves to the Bibi Lok ; they cannot come to you as we can and they do so want to know what you are like."

So much for Mohammedan villagers. Those in the towns are less free. Many are of Persian or Punjabi origin, and even Sindhis who would live a free life in the villages go into purdah in the towns. Ladies drive out in victorias, over the front of which sheets are closely tied, or in closely shuttered shigrams ; and burkas are a common sight in the streets.

Sindh is divided into six *zillas*, or districts, in which the number of Moslem women is distributed as follows :—

Hyderabad	348,928	Karachi	177,383
Larkhana	254,212	Sukkur	187,854
Thar and Parka ...	112,101	Upper Sindh ...	106,100

Making a total of 1,186,578, of which only 2,759 are returned as literate. But in spite of every care statistics do not always represent the real truth, especially in a country where facts, such as the doings of the women folk, will not be too readily given by the Mohammedan householder to the census-taker. The census of 1911 regards only those as literate who can read and write a letter. " How many men," asked a Mohammedan gentleman to whom I spoke on the subject, " would acknowledge to another man that the ladies of his house were able to read and write ! " At the same time he

assured me that nearly every girl in Sindh—except among the least educated classes—learned to read the Koran and also the Nurnama, a book describing the Prophet and the Saints, written in ancient Sindhi by Abul Hasan of Tatta, but this without learning to write. Writing is still considered a dangerous accomplishment for women ; but it was not so many years ago that the Scotch Douglas exclaimed, " Thanks to St. Bothan, son of mine, save Gawain, n'er could pen a line," so we must not be too hard on the Sindhi parent who has yet to learn that the art of writing may be used for good as well as evil. Not long ago a strong committee was appointed to consider the subject of Mohammedan education in Sindh, which still leaves much to be desired even among men and boys, and the Report of the Commissioner of Sindh to the Government was then quoted, in which he says : " The real difficulty about educating the Mohammedan masses is that they live in scattered villages away from the existing educational institutions." If this can be said about the education of boys how far more difficult it must be to reach the girls of Sindh ; and yet 3,241 are attending schools, of these 1,790 are in the Karachi district.

The chief missionary agencies used among Moslem women and girls in Sindh are the schools, house to house visiting (when invited to the Zenanas by the men of the family) and tours in the villages. This itinerary work is most interesting. Often a whole village collects ; women sitting grouped around the English woman, while the men gather quietly within ear-shot and all listen attentively to the Gospel. Sometimes the *Mullah* himself, or some other educated man, will read aloud the chosen chapter, and as a rule the words of the Ingil are pronounced " good," and copies bought for future study. Of course there are times when bigoted men, and even women, begin to argue, or will not give the missionary a chance of being heard, but often questions are put quite politely. Once in the Gospel reading came the startling words, " Surely this was the Son of God." " Who said that ? " demanded a man somewhat fiercely. " The enemies of Jesus Christ," answered the missionary

quietly, " who watched His conduct and felt He was certainly more than man," and no further remark was made, but the book was bought. Hundreds of copies of the Gospels are sold in the cold weather by those who ride from village to village on " the ships of the desert," or travel in the slower bullock cart, stopping at the small farms for a few words and leaving behind the Word which giveth Light. In most cases there is at least one man or boy who can read. Sometimes indeed it is the old grandmother, who puts on her spectacles and looks through a book which has been offered before giving it to the younger members of the family ; and we know of one village where the only reader is a young wife who came from a distant town, where she used to attend the Municipal School. There is certainly no want of intelligence among the Sindhi Moslem women, and most missionaries agree in saying that it is a real pleasure to work among them. The children also show remarkable brightness and ability. As the great Indus flows through this barren land bringing life and fruitfulness wherever it goes, it makes us long that He, who is the Water of Life, may bring His refreshing and life-giving power to the hearts of the inhabitants, so that the Sindhi—man and woman—looking up to Him may confess—" I believe Thou art the Christ, the Son of God."

Karachi. B. BRENTON-CAREY.

NATIONALISM AND WAR IN THE NEAR EAST*

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* Nationalism and War in the Near East," by a Diplomatist, edited by Lord Courtney of Penwith. Oxford, Clarendon Press. Pp. 430. Price 12*s.* 6*d.* net. 1915.

THE anonymous author of this extremely interesting study of the Balkan question appears to be an Englishman, and he describes himself as "a diplomatist," though it is difficult to believe that any past or present member of the British Diplomatic service would use the word "diplomatic" in the sense which it is intended to connote throughout this volume. For the author divides the forces by which a new order of things has been evolved in South Eastern Europe out of the gradual disintegration of Turkey into two opposite categories, labelled respectively "democratic" and "diplomatic"—the former popular, liberal and progressive, the latter imperialist, conservative and reactionary. The worst of such classifications is that anyone who employs them is fatally tempted to strain his facts or his presentation of them so as to make them correspond with his labels. Thus our author would have us believe the policy of Great Britain, which has been conducted for a whole decade by a statesman as democratic as Sir Edward Grey, is on the whole tarred with the brush of "diplomatic" obscurantism, whilst the Young Turks, though with various obviously indispensable qualifications, are deemed worthy to rank amongst the bearers of the "democratic" torch of progress.

The explanation of such strange lapses from sound judgment on the part of so conscientious and philosophic an author must probably be sought in the atmosphere in which his work has been produced. He is avowedly a pacifist, and he has worked under the auspices of the

" Carnegie Endowment for International Peace." Internal evidence shows that, like most English pacifists until the European War gradually forced them to open their eyes, he refused altogether to see that, for the last twenty years at least, Germany has represented the most inveterate of all the obstructive and reactionary, or, as he calls them, " diplomatic " forces which, in opposition to the " democratic " forces, ultimately produced the formidable warlike explosions, first in the Balkans, and afterwards on the whole European continent. It is only on the assumption that our author was, before the war, a devoted " pro-German," that one can possibly explain his determination to ignore—one might almost say to suppress—the fact that ever since the Emperor William's first visit to Constantinople, his has been the sinister figure which stood on every critical occasion behind both Austria and Turkey—whether the Turkey of Abdul Hamid or the Turkey of the " Young Turk " Committee—and inspired their disastrous resistance to every healthy manifestation of Balkan " nationalism." Now and again the author's sense of historic truth wrings from him an incidental acknowledgment of Germany's co-operation with the " diplomatic " forces which he bewails, but in a volume of 386 pages the passages which betray any sort of recognition of the existence of Germany in connection with the Near Eastern question, do not occupy altogether the space of more than two or three pages. On the actual European War the author pronounces no judgment. Indeed, he had finished his book before the war began. But of his real attitude towards it, in spite of sundry misgivings as to Prussian militarism, some idea can be gleaned from later footnotes, in one of which, for instance, he describes it as " the War of Coalition against Germany and Austria." It is not surprising, therefore, that throughout the different phases of the Great Eastern question, and especially the more recent ones, he is eager to point to the motes in the Russian or British eye, and seeks to minimise the beam in the German, or, as he prefers to call it, the Austrian eye.

On one other point also the reader should, I think,

be set on his guard. In his anxiety to make out a case for the "Young Turks" and to justify their claim to be ranked amongst "democratic" forces, the author has been led to underrate profoundly the Sultan Abdul Hamid's personality. We are told that he "rose to power meanly, used it meanly and fell meanly." That is a judgment which I feel compelled emphatically to challenge, though I do not yield to our author in my detestation of all that was vile in the Hamidian régime. But, merely because perhaps I am older than our author, I remember more clearly than he apparently does what the condition of the Turkish Empire was when Abdul Hamid was raised to the throne. It was bankrupt, torn by internal risings and revolts, almost irrevocably committed to a disastrous war with the Russian Empire, the Sultanate reduced to impotency by Palace revolutions, a mere plaything in the hands of the bureaucratic oligarchy which ruled or misruled Turkey. At the end of thirty-two years' reign, however ignoble the methods which at last made the Hamidian regime intolerable to the Turks themselves, however grave the crisis with which he was once more confronted in European Turkey, Abdul Hamid had restored the Ottoman Empire to a state of relative solvency and to a position of such international importance that, strong in the support of the most powerful of continental sovereigns, he had for years safely defied the pressure of an European Concert, deprived of all real authority by the contumacy of Germany. He had made himself master in his own house, though he misused his power to his own ultimate undoing, and he certainly had revived the prestige and influence of the Caliphate throughout the length and breadth of the Mohammedan world. Surely, whatever else we may think of them, these were no "mean" achievements. Nor must it be supposed that, because at last Abdul Hamid himself fell, his achievements were involved in his downfall. On the contrary, as our author rather reluctantly admits, within less than two years the principles upon which the Committee of Union and Progress professed to take their stand in the Revolution of 1908 were cast to the winds, and Young Turkey

reverted to all the worst traditions of Hamidianism, until they have now borne fruit in a more ruthless exterminating of the unfortunate Armenians than ever Abdul Hamid himself attempted, and in a Mohammedan *jihad*, which is none the less the most fanatical assertion of the power of the Caliphate because it is waged in alliance with Christian sovereigns.

If I have laid stress upon the chief points which seem to me to lay this volume open to very serious criticism, it has not been with the object of discouraging those who are interested in one of the greatest dramas of contemporary history from studying a presentation of it, which is in many ways masterly. So far as the author confines his enquiry to the evolution of the Christian nationalities of the Balkan peninsula, and to the various ethnical and ethical influences which have moulded it, he is almost always on sure ground, though he strangely overlooks the part played by the German dynastic influences imported into the Balkans in neutralising the democratic tendencies of the peoples themselves. Even more surprising is the tenderness which such an outspoken enemy of all "diplomatic" methods displays for such an artificial creation of diplomacy as the ill-starred Principality of Albania.

One of the few serious inaccuracies is found in the Author's Preface, which states that "there is scarcely a Bulgarian statesman who has not received his education" at Robert College, Constantinople. The splendid educational influences of that institution upon an earlier generation of Bulgarian statesmen is beyond dispute. But unfortunately very few of King Ferdinand's Ministers in recent times have been educated at Robert College. Had they all been educated there, they would, I venture to say, have been less amenable to the demoralising influences upon which King Ferdinand, like Abdul Hamid, whom he in many ways resembles, has so largely relied in order to substitute his own personal rule for the constitutional expression of Bulgarian democratic life.

VALENTINE CHIROL.

THE DOCTOR AS PREACHER

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WHILE it is not our primary purpose to discuss the justification or place of medical missions, but rather how the doctor can use his undoubted opportunities most effectively, still the methods used depend so largely upon our aims and ideals that we must first consider these briefly.

There are those who look upon medical work as largely a philanthropic manifestation of Christianity, one of the necessary corollaries of a complete Christianity. The aim of the work stops with the effort to relieve suffering, and the example of a benevolent Christianity is the chief lesson which the doctor has to give to the people. Many, indeed, who would not state their purpose so baldly still act in accordance with this principle. They devote themselves to perfecting and increasing their medical work, but say little if anything to those with whom they come in contact about the faith and love for Christ which prompts their actions.

This, however, is not our ideal of the doctor's position or purpose. Our ultimate aim in all missionary work should be to instill in the hearts and lives of the people with whom we come in contact the same spiritual forces which animate ourselves. We want to build up a community able and willing to carry on such philanthropic work for themselves. To do this, it is not sufficient to set them a good example, nor even to teach them medicine and other sciences. We must lead them to that source of spiritual power which is the motive power in our own lives and civilisation. The doctor who does not make direct efforts towards this end, and does not plan and organise his work with this in view, misses taking his

share in the really fundamental phase of all missionary effort.

The methods by which he seeks to attain this end will, however, depend largely upon his personality, local circumstances and attitude of the people. Some men have a happy faculty of adding a word of spiritual counsel and wisdom to their instruction for the care of the body. Others find it hard to do so, but succeed in making effective more formal efforts at awakening the interest of their patients. The attitude of the community itself naturally makes a great difference. I well remember a conversation in my presence in Korea. After ordering the necessary medicine, the doctor said :—

" Now that you have received help for your bodily complaints, do you not think it well to consider your spiritual needs ? "

" It might be fitting."

" Have you ever considered the Jesus religion ? "

" I have heard it well spoken of, but have not thought much about it."

" It would be well for you to do so."

Such a conversation would scarcely be possible in a Moslem land. Perhaps, indeed, we are too conscious at times of the ever present latent hostility to Christianity, and too cautious in broaching the subject directly and boldly lest offence be given or controversy be aroused.

Before mentioning the specific methods that may be used, it may well be noted that the doctor's spiritual work is often a casting of bread upon the waters. Patients come but once or twice, some from distant villages, others are seen but once by the roadside while itinerating. Under such circumstances it is often hard to keep up one's enthusiasm for preaching. Too often, I fear, we speak if at all, in lack of faith, not really expecting that our words will bear fruit. We need more of the faith of the man who got down off his horse to read to a wayfarer because, " it might be his only opportunity to hear the Gospel." Do we often have faith that such wayside work will bear fruit ?

The writer's first experience in preaching was in visiting some neighbouring weekly bazaars. We would

take our books and drugs, sit down outside the bazaar and treat all who came, afterwards entering into conversation with the circle of villagers which had gathered around. Often we would get into some interesting discussions, but more often the villagers simply listened without comment. The only evident result of several months' work was that many came to the city dispensary, where they may have heard further of the love of God.

Closely similar in many respects to this bazaar work is touring. We may note three general systems of itineration. The first is the long tour, spending but a day or two in each place. With a colporteur along, this is most useful for distributing Bibles and exploring new country, but unless it can be frequently repeated it is of very little permanent evangelistic value. Second, are short tours within easy reach of the dispensary or hospital, so that the more severe cases may be referred to some central point for further care and treatment. This is the method which seems most successful in making the medical work an evangelistic agency over a given territory. Or, thirdly, the doctor may make a practice of repeatedly visiting a few neighbouring cities for longer or shorter periods. Such work will be most successful if he has evangelistically-minded medical assistants, whom he can locate permanently as dispensers or druggists, and whom he visits from time to time.

To attain its highest success, bazaar work and itinerating work must converge upon some central point as a dispensary or hospital, where patients can not only be treated more successfully but where the doctor will have a better opportunity for preaching.

In the dispensary we have generally had morning prayers, conducted by the doctor or assistants. The object of such prayers may be said to be threefold: (1) Just prayer to ask God's blessing; (2) to impress upon the people that the work is being carried on for God and not for political or mercenary purposes—I have often been struck by the fact that just the man whom you would expect to object to such services, a heavily turbaned mullah, will comment favourably upon the custom and be anxious to take part in the service by

Amen, etc.— ; (3) the little Bible reading with a few words of comment often opens the way to a further conversation, either with the patients privately or in a group, while waiting for their turn with the doctor.

Success or failure will not depend so much upon the doctor's preaching *per se* as upon his ability to gain and inspire his assistants for this work. A friend of mine without assistant, after trying the custom of morning preaching at his dispensary for a long time, has given it up for the purely " one by one " method, because he saw so few results from his formal preaching. If the dispensary is large, the doctor's time and attention will be fully occupied with the medical needs of his patients ; an assistant rightly inspired, however, can easily sit down while the men are waiting, can carry on a conversation while doing a dressing, or invite one who shows interest to remain or return after the dispensary hours for further conversation. The doctor may hesitate to urge men to call at odd moments because he is often away visiting in the homes of the sick or constantly interrupted by special patients who must be seen. My chief assistant, an earnest evangelist as well as doctor, is generally at hand in the afternoons as well as during dispensary hours to receive visitors and entertain them if I am called out or busy with patients. In this way he finds many opportunities for further conversation. We all might well follow the example of the doctor whose constant prayer was that God would send him a Timothy to help him in his work. The question often arises, whether this Timothy should be a medical assistant as well as evangelist ? In larger dispensaries it may be desirable that some man be assigned solely to evangelistic work, but my own preference would be to take on an extra medical assistant so that each could give part of his time to both phases of the work.

Hospital work presents by far the best opportunity for the doctor's preaching. Here his example in the daily life among the patients, his kindness and love, combined with service, will make the deepest impression. Here, too, it may be that the morning prayers can be made into more of a preaching service, leading up perhaps to

formal Church services on Sunday. And here more systematic bedside teaching may be given to those of an open heart. The most successful medical missionary work which has come to my notice consists of hospitals for men and women with a Church located between them. It is a custom here to have a regular course of daily lessons covering three or four weeks, so that the average patient will get, during his stay, a full view of Christianity. The results from such systematic work, as one would expect, are far beyond anything seen in mere dispensary work. Naturally such work requires more helpers, both foreign and native, and the tendency is to turn much of its oversight over to the directly evangelistic workers, but, as we have already mentioned, the doctor who does not keep in touch with and take his part in such work misses some of the joy and blessing which comes with doing what is most fundamental.

A weakness in most medical work is the lack of system in following up the patients for social and religious work. It is only recently that the hospitals at home have realised their opportunities and duties in this regard. Some, however, are beginning to organise their work along these lines. The names of patients from villages can be carefully preserved and classified for the use of evangelistic workers, who may visit these districts on tour, while in the city visitors may be appointed to call in the homes of patients who in hospital or dispensary have shown an interest or desire for further acquaintance. Especially in Moslem lands should some work be undertaken for the women who have so few opportunities of coming into contact with the message, except as it is taken into their homes.

Methods will differ in all this work, but the man who is thoroughly on fire with a desire to lead men to Christ, whether by public preaching or personal work, or both, will find the means. The doctor's work and opportunities for helpfulness outside of the spiritual lines are so great that they often prove a temptation to neglect his own spiritual life, or by keeping him busy render him unconscious of the slow sapping of his inner power by contact with the evil around him. It is doubly necessary

that he should conscientiously seek a renewing of this power in his own life by closer communion with God and constant remembrance of his Master. He must learn not to rely upon his own strength but on Another's, daily remembering that—

> "He who hath the sacred fire
> Hidden in his heart of hearts,
> It shall burn him clean and pure,
> Make him conquer, make endure.
> He to all things may aspire,
> King of days, and souls, and arts."

Thus only can we succeed in the tremendous opportunities of our profession and the bigger opportunities for spiritual leadership.

Resht, Persia. J. DAVIDSON FRAME.

MOSLEM PHILOSOPHY OF EDUCATION

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As soon as one begins to study Moslem ideas of education, one discovers the vital connection between education and theology. Education, apart from theology, to the Mohammedan mind is unthinkable. Thus at the outset, we must consider certain theological beliefs before we enter into our more specific study of the question of Moslem education.

Professor Macdonald, in an article on "Moral Education of the young among Moslems," quotes an early theologian as saying, "Mohammed is the model, educated by God; his character is the Koran . . . He was educated by the Koran, and created beings are educated by him." That in one sentence is the fundamental postulate of Moslem education. The acts, even to the smallest details, the ideas, no matter how provincial, even the whims of Mohammed furnish the model on which all the life of the Moslem is patterned. These infallible rules of conduct have been handed down by means of the "Four Foundations" of faith,* the Koran, the Sunnat or Traditions, the Ijma or common opinions of the Companions of Mohammed, and the Qias or analogies. The Koran is considered a miracle, created perfect both in form and substance. A Tradition says that when Mohammed was dying, he said, "May the Koran always be your guide. Perform what it commands you; avoid what it prohibits." Soon after his death, however, it was evident that there were questions which the Koran did not touch, so his loyal disciples asked what the Prophet did in that case. Thus the Sunnat or Traditions came to have secondary value only to the Koran. These include what the Prophet did, what he told others to do, and what was done in his presence without his disapproval.

* Koran iv. 84; liii. 4; x. 16; xxxv. 28. Sell, p. 9.

In these two sources are found the perfect and unchanging authority for all Moslems for all time.

As time went on, however, those best acquainted with Mohammed died, and with the conquest of foreign lands and a more complex civilisation came new and very different problems. Even the Koran and the Sunnat seemed to be not always adequate. In the first place, the Traditions were so many and had been given by so many different people now no longer able to explain or reconcile their statements, that the mass of Tradition was not only cumbersome and unorganised but was very inconsistent. Then there were new conditions, very unlike the simpler life in Arabia. The Khalifs had to use their own judgment in many cases, for there was no rule in either the Koran or the Sunnat to guide them. So to four great theologians, the " Four Imams " was given the task of bringing order, clearness and consistency out of this mass of Tradition and judgment. The Ijma, or opinion of the Companions of Mohammed, was the result of their labours, fixed and unchangeable for all future time. Already even the Companions of the Prophet had begun to reason by analogy from the Koran and the Sunnat, and so his followers have done ever since, though this analogy must always be based on the other three Foundations. Thus the Qias gives no chance for change or growth. In fact, according to Moslem ideas, this is undesirable, since the perfect law was revealed to cover all details of common life. The most one can ask in case of new circumstances and problems, is to understand how the rules laid down for Arabs of the desert in the year 700 may apply by analogy to the conditions in a great city inhabited by another race 1,200 years later.

Now perhaps we can better appreciate that the chief aim of Moslem education is " to obtain knowledge of the religion of Mohammed " ; anything beyond that is superfluous and dangerous. Since the religion of Mohammed consists largely in an aggregation of rules laid down in the past, the curriculum and method must be largely fixed. Memorising, not thinking, is the thing desirable.

It seems difficult if not impossible to find any infor-

mation regarding schools of the earliest Moslem period. Apparently Mohammed's immediate followers were too busy fighting for their faith to train their children in their faith except by their own ardent example. Later, when the Arabian conquerors could settle down in more or less ease and luxury in the Syrian, Persian and Egyptian cities, from the new problems and experiences was born a new intellectual and spiritual life. Von Kremer, in his "Culturgeschichte des Orients," tells us in a long and valuable chapter on "Wissenschaft und Literatur," of the scientific and literary activities of many Arabic scholars in theology, history, and geography as well as other branches. He seems, however, to be able to tell in three pages all he can of the schools, which must have helped somewhat in the production of these learned men. At least a small but more or less sympathetic following must have been produced thereby and also an opportunity for some of the more advanced students to earn a living.

The first schools noted were, as we would expect, little groups of students gathered round a teacher in a mosque, the kuttab or elementary school, and the madrasa or higher grade, for training divinity students. Sometimes the madrasas were separated from the mosque, it being a work of great merit to build and endow such an institution. According to von Kremer, the first one was established in Bagdad in 993, and in a hundred years they were scattered all over the Khalifate. In the larger cities not only theology but the sciences were studied during the golden age of Arabic culture.

Since these universities, which were principally theological schools, are all more or less alike, let us consider more in detail Al Azhar, the most famous of all these madrasas, even down to the present. It was founded in 972 in Cairo, though not particularly noted until additions were made to it three hundred years later. That was the beginning of its great prosperity, far surpassing all others. A large number of the students as well as professors lived within the school in groups formed mostly according to geographical or sectarian divisions. The professors, called "servants of knowledge," were

supported by voluntary offerings and the receipts from various foundations. The students, too, were partly supported by various bequests and endowments, and for the rest supported themselves. When we consider the aim of Moslem education, the curriculum was what we would expect. First and most important, theology and jurisprudence, based on the Four Foundations. These were studied in the morning when the mind was the freshest. Then came philology, metre, and rhetoric, since these were necessary for the understanding of the Koran, and astronomy, since that was needed to compute the correct time of prayer. Sciences and belles lettres were pursued somewhat in the middle ages, but since then have sunk into the background, to be studied, if at all, out of obsolete text-books. The relations between master and pupil were patriarchal, each instructor gathering around him literally the little informal groups of his pupils, who respected him as a father. In recent times the Ottoman rulers of Egypt have tried to inaugurate various reforms, but they have been absolutely opposed from within the Azhar and never carried out. Thus the institution is left absolutely unaffected by European or modern education and stands alone, proud of its impenetrability, a true representative of the essential spirit of Islam. In 1906, its numbers as nearly as they could be found out, were 312 teachers and 9,069 students. The words of Dr. Macdonald fitly indicate the educational value of such a university: "It stops at the tools. It trains the memory and the power of reasoning—always in formal methods—and then gives to neither any adequate material on which to work. The memory is burdened with a verbatim knowledge of the Koran and some outlines of theology and law, and the reason is exhausted in elaborate argumentations therefrom deduced."*

The kuttab or primary school, the basis of education, is found all over the Moslem world, everywhere the same, if western learning and control has not changed its character as in India. While learning is respected, the kuttab master or fiqi is often looked down upon because he is often incompetent or else a student who is acting

* "Aspects of Islam," p. 288.

as fiqi to pay the expenses of his divinity studies. It never occurs to a scholar that the elementary school offers him a worthy opportunity for service, but of course according to his idea, knowledge is not supposed to be *used*. Some of these fiqis just decide to open a school, thinking that would be an easy way of getting a living, and others, most of them, are connected with the mosques or with the public fountains around which their school gathers, and so are supported by public or mosque funds. The kuttab curriculum is simple: the Arabic alphabet, with the numerical value of each letter, writing the ninety-nine names of God and other simple words, learning to read the first chapter of the Koran and other selected passages, without explanation of course, the elements of grammar, and perhaps the simple rules of arithmetic, though that is often left to a more advanced school. All this is a simple matter of drill, written or oral, and quite literally oral, for each pupil memorises by repeating aloud, and at one time probably each pupil is shouting a different part of his lesson. Sometimes the schools can be heard some distance away from the building. Boys and girls often meet together in the kuttab, though girls are in the minority and do not go into the higher school with their brothers. The occasional girl who studies further does so privately, unless she goes to a western school. Sometimes embroidery is added to the kuttab for them.

The kuttab described above still exists in communities untouched by the west, though now, in the schools of Egypt, which are more or less controlled by the ideas of the English overlords, and in the many cities where western schools have been planted, there is an attempt to add to the old formal training a little science and a little modern language, for the sake of meeting the new needs. The results of the old education are seen to be unsatisfactory. No intellectual progress has been achieved. The changes in religion have come not by development from within, but by accretion from without, for there is no inner life that makes growth possible. That the old education has not been helpful to society, the present political state of the Moslem world

gives sufficient evidence. In addition, even the Moslems themselves are beginning to realise that no institution can be strongly helpful to society if it attempts to touch only a small proportion of the group—some of the boys and men of the upper classes and still fewer of the women. It has given knowledge of the religion of Mohammed to a few, the religious leaders, but the knowledge has not brought with it character. Earl Cromer, in speaking of the village schools, says that they are " as nearly useless as any educational establishments could be." A Moorish historian, of 500 years ago, Ibn Khaldun, mentions perhaps the fundamental defect in this sort of education when he says that the constant reference to the past had " sapped originality and independence out of the Moslem mind." The doctrine of imitation of the Prophet has wiped out all free initiative. He made several suggestions which emphasise understanding rather than memory, but they had no effect whatever on Moslem practice.

Now, however, the demand of modern conditions is so urgent and the impact of modern ideas so insistent, that everywhere Moslem leaders are forced to listen to such teaching as this. The English governmental efforts to promote education in India and Egypt, and the work of the mission schools in all Moslem lands, have aroused dissatisfaction with the past and new ideals for the future. The breakdown everywhere of Moslem governments has given even the proudest followers of Mohammed a new humility and eagerness to learn from the western conqueror. The failure of the old solidarity of the Moslem world to act in this present crisis shows even more clearly the break-up of the old ideas that have held sway so long. " Hear, then, the last word on Moslem education. It must learn to bring forth character, and it must clothe itself in a speech understood of the people. In the past it has never taken thought for the people. It has trained the scholar and let the masses go."*

Cairo. ETHEL W. PUTNEY.

* Macdonald : " Aspects of Islam," p. 321.

NOTES ON CURRENT TOPICS

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A New Era in the Near East.

Dr. Ritson in his valuable book, "Christian Literature in the Mission Field," just published, sets forth the situation in the Near East very strikingly. Every word we heartily endorse. "The task of providing for the needs of the Moslem world must be faced in its entirety. In many directions 'there are signs of intellectual awakening induced by the public discussions of recent political developments and by the rapid multiplication of newspapers.' At the Edinburgh Conference it was stated that 'a supreme need which the recent revolution in Turkey has emphasised is for Christian literature. Not only is directly religious literature needed but, leading up to it and preparatory to it, a literature is needed which will remove prejudice and awaken sympathy in the hearts of those who are wholly unwilling to consider the claims of Christianity. There is also a large field for Christian journalism.' Again it was reported of Persia, 'A very great need for Christian literature for Moslems is also felt. There is enough controversial literature, but there is a lack of sympathetic literature to explain and interpret to the Moslem mind the Christian faith and its Divine Founder.'

Since these words were written in 1910 there have been upheavals in the Nearer East surpassing any since the Turks took Constantinople in A.D. 1453. Whatever the issue of the war may be, the map of that part of the world as of others will need to be redrawn. The relations between Christians and Moslems will never be what they have been. We are on the threshold of an entirely new era, which will make an abundant supply of the best Christian literature that can be written an absolute necessity. The literature committee appointed by the Lucknow Conference of 1911 will doubtless take counsel together, prayerfully prepare plans and co-ordinate the resources of various agencies, so as to be in readiness for the new situation which will bring opportunities for an unparalleled advance for the kingdom of God.

Tracts for Moslems in North African Colloquial.

From *North Africa* we learn that "Mr. Percy Smith, B.D., of the American Methodist Episcopal Mission at Constantine, Algeria, has recently published an eight-page tract in colloquial Arabic, entitled, "A Poem on the Beginning of the World and the Creation of Man." It has five divisions, viz.: The Creation of the World—The Fall of Man—The Promise of Redemption—The Consequences of the Fall—and The Finish of the Story. It is intended for the less educated Mohammedan natives and children, and is well adapted to convey Bible teaching in an attractive form. As to its matter, the essential points of the first three chapters of Genesis are clearly brought out and skilfully driven home. Emphasis is laid on the responsibility of man,

the cunning of the enemy, Satan, and the Divine curse on him, and the Divine dealings with man both in judgment and in mercy. The pregnant words of Genesis iii. 15 are explained as an indication on God's part of the future deliverance to be accomplished by Christ. All through the tract the grievous nature of man's disobedience and its results are faithfully taught, as well as, with equal emphasis, the benevolent tenderness and love of the Creator. . . . The rhythm and rhyme will please the native ear, and the phrasing is Oriental. Several lines strike one as peculiarly happy in their wording, and are sure to 'catch on' and stick in the memory. One is reminded of Caedmon's paraphrases in verse about "The beginning of created things,' which he sang to the simple English folk of the seventh century, and which were soon followed by regular translations of parts of the Bible into Anglo-Saxon."

How the Message is reaching the Moors.

The following extract, taken from an article by Robert Steven, the Bible Society's sub-agent in North Africa, which appeared in the *Bible in the World* for October, illustrates how the Word is surely accomplishing its purpose, though it may be at times invisibly, and assures us of the certainty of the harvest. "I had the privilege in Méquinez of assisting at open-air meetings in the Moorish market-place. The Arab Berbers left off listening to the usual story-tellers, and gathered round us in hundreds to hear the story that never grows old. At the close, a native Christian from Fez assisted me in selling portions of the Scriptures.

"When I reached Fez, Miss Mellet, of the North Africa Mission, told me the following story which illustrates the power of God's Word :— 'We were visiting in Sifru when a countrywoman came in and asked to see the "Nazarene" women who knew the words of Christ. As I went on with my teaching, I noticed that this countrywoman seemed quite familiar with the facts of the Gospel. 'You understand, I suppose, that I am speaking about my Lord, Jesus ?' 'Yes, of course, for He is my Lord, too,' she replied. 'How is that ? You are quite a stranger. Who has taught you ?' 'Yes, I am a stranger, and I have never seen a Nazarene's face before, but years ago a man passing through our country left a book with my father, who read it to us. It told us of the Saviour, and my father, believing in Him, died trusting in Jesus, and I am trusting in Him also.'" It is supposed that the man referred to was a travelling Moorish merchant who had purchased the book from a colporteur, or had received it at some medical mission-house.

"On this tour of mine over 1,000 copies of the Scriptures have been sold—on the ship, in the train, and among the villages and cities of North Morocco. Sometimes, as in the incident related by Miss Mellet, when our books do the actual purchasers no good, they nevertheless are passed on to bring salvation to persons whom neither missionary nor colporteur have ever seen face to face."

Present Conditions in the Sahara.

In the *Geographical Journal* for November there appeared an interesting and important article, "The Sahara in 1915," by Frank R. Cana, from which we quote the two following extracts : "To-day the whole of the North African states are in the hands of Europeans, while France and Great Britain between them hold the Sudan from Cape

Verde to the Red Sea. Only in Darfur has a native Sudanese government in touch with the Sahara any real authority, and Darfur is a tributary state of the Anglo-Egyptian Sudan. This European control of the Sudan and of the Barbary states means, in the first place, the suppression of the slave trade. After other routes had been closed, slaves were still smuggled to Morocco from the Western Sudan, and small consignments went from Wadai, Tibesti, Borku, and Endi across the Libyan Desert to Cyrenaica and Tripoli, where with the connivance of Turkish officials they were disposed of clandestinely. This trade was not large in recent years, but it existed. In 1909-10 the French conquered Wadai, in 1912 the Italians seized Tripoli and Cyrenaica, in 1913-14 Borku and Endi were occupied by the French. The establishment of a French protectorate over Morocco in 1912 was followed by the suppression of the slave markets in that country. Thus the Saharans have been deprived of one means of livelihood; they can neither buy nor convoy slaves."

"The suppression of raiding and inter-tribal fighting will ultimately tend to an increase of productivity and trade in the inner Sahara (as it has already done in the Algerian Sahara), for if the raider cease from raiding, he must turn his hand to some other employment. In the present transitional stage it is undeniable that life for the Saharans has been made harder and more drab. The increase of means of communication and the safety of travel will have their effect on future generations.

"This question of internal security has been practically solved by the French, whose sovereignty is now unquestioned over the greater part of the Central and Western Sahara. The only other European power there with territorial possessions is Spain. In the protectorate of Rio de Oro, Spain has a seaboard with one good harbour and a hinterland of limited extent but considerable potential value. At present Spanish authority is not effective, save at a few places on the coast, and the adjoining Moroccan Sahara is still in fact outside French jurisdiction. But nearly all the tribes in Mauritania have, after hard fighting, acknowledged French sway. (Important chiefs hitherto hostile made submission at the close of 1914). More remarkable perhaps is the rapidity with which, since the conquest of the Algerian Sahara was completed in 1901 by the occupation of Tuat, the Taureg of the Central Sahara have been brought into friendly relations with France. The pacification of Tripoli and its hinterland by Italy is postponed owing to the Great War, but unless the Senussi should make a great effort it is not likely to be delayed much beyond the close of the war. The Italian annexation of Tripoli solved one question which, in the opening years of this century, promised to give trouble—the extension of Turkish authority in the Central Sahara and the Libyan Desert. Turkey is no longer an African power, her last political link with the continent being broken in December, 1914, by the proclamation of a British protectorate over Egypt. There remains the settlement of the boundaries of the Italian sphere, a settlement which affects French and British (Egyptian) interests. The exact frontiers of Libya (as the Italians style their North African possessions) is a matter of some importance, involving the control of the routes to the Central Sahara and the possession of the Kufra oases. The solution of this question will help materially in the pacification of the Sahara, for the tribes on the debatable borders will thereafter be made amenable to one power or the other."

France and Islam.

The French Government has laid two Bills before Parliament, providing for measures to be adopted in order to show the gratitude of France for the loyalty of her subjects in North Africa.

One of the Bills provides for the creation in Mecca and at Medina of two large caravanserais, bought or erected at the expense of the French Government, where pilgrims from Northern Africa may obtain shelter free.

The second Bill provides for the addition to the Inter-ministerial Commission for Moslem Affairs at Paris of Moslem councillors, thus allowing natives to be represented at the seat of the central power.

A Woman as Historian of Egypt.

The last printed report of the American (United Presbyterian) Mission in Egypt tells of the death of Mrs. Hind Ammun, one of those trained at the Girls' College, Cairo. She " had won for herself prominence in the educational world of Egypt. She came of educated Syrian parentage, her father being a well-to-do and influential lawyer. She was graduated from the Cairo Girls' Boarding School while quite young, and soon after married. After a little over a year of married life, she lost her husband and was left with a little baby girl to care for. Her keen, wideawake mind thirsted for more knowledge, and as soon as the college course of study was mapped out, she asked to take it, and entered upon it with great zest, eagerly devouring every subject. A great need for a true Egyptian History had long been felt, and Mrs. Hind, inspired by her teacher, set herself the difficult task of preparing it. She succeeded so well that her book was accepted by the Ministry of Education for use in the Government Schools. It was requested, however, that her name on the title page be changed to that of a man, as it would be humiliating to the government to accept a book written by a woman, especially a Christian woman. Her reply to the Minister of Education well illustrates her character : " But I am a woman," she said, " and I am a Christian, and a teacher in a Christian school, and I wish all three facts to appear on the title page." And her wish was carried out.

The Fall of an Arabic Paper.

Under this heading the Egyptian press gives the story of the decline and fall of the leading Moslem newspaper of Cairo, *Al-Moayad*, which from being the greatest and most widely circulated of all Arabic newspapers, under the editorship of Sheikh Aly Yussef, has now sunk into such a position of obscurity that recently it ceased publication altogether. The editor of *Sark's Magazine* says :—

" Everyone knows the condition to which *Al-Moayad* was reduced during the last days of Sheikh Aly Yussef, its founder, and after his death. As I know considerably more about the last stages of this paper's existence than the general public, I have no hesitation in saying that the cause of its downfall and the loss of its influence is first, bad management, and secondly, bad editorship.

" Now with regard to editorship, this part of the paper was handed over to Sheikh Hamid Ibrahim during all the time the first Balkan, then the Tripolitan and the present European wars have been raging. The Sheikh was quite unfit for the post. For instance, when a Reuter's telegram reported that Sir Edward Grey had made a speech on the

political situation, while the editor of *Al-Ahram*, a man who has been thirty years a journalist, who reads more than twenty foreign newspapers every week, commented on the news, and the editor of *Al-Mokattam* also wrote on the same subject, and he a man who knows several foreign languages and has been for no less than forty years reading and writing, *Al-Moayad* published an article by Sheikh Hamid, who could not read the original text of the telegram, knows no foreign language, and reads no foreign newspapers. In fact, all he knows about politics has been obtained from reading *Al-Ahram* and *Al-Mokattam* for many years. The Sheikh is of course not to blame, for he has not had the chances of others, but it is not to be wondered at that the public now read *Al-Ahram* and *Al-Mokattam* and leave *Al-Moayad* alone."

Ahmadiya Propagandism in East Africa.

The *Review of Religions* tells us that "Every Ahmadi is a missionary. The readers have seen how even those Ahmadis that are serving at the front are doing their level best to convey the message of Ahmed to Christian Europe. The same is the case with the Ahmadis in other parts of the world. Brother Fazl Din, Veterinary Assistant, writes from Kampala (Uganda): 'At the 'Idl-ul-Fitr, there assembled about 4,000 Arabs and Sohailis, women being about fifty per cent. of the total number. They all sang the praises of Allah and invoked blessings on the Holy Prophet, in a loud voice. It was indeed a grand spectacle which deeply impressed every beholder. The devotion of these sons of the desert to Islam and their love for the Holy Prophet spoke eloquently of the wonderful spiritual power of the Holy Founder of Islam. Every woman brought with her a bottle of water, and having performed ablution seated herself on a carpet which she had made with her own hands. I was selected to deliver the sermon. I asked the congregation to send contributions to Qadian, and they made a liberal response to my appeal. I am glad to inform you that the Government has been pleased to grant a plot of ground for the erection of a mosque with the additional gift of 4,000 acres of land for the expenses connected with the mosque. An Imam will have to be appointed after the mosque is ready.'"

Is this Sarcasm?

"The war has had its effect on the Holy Land," says *Der Bote aus Zion* (Zion's Messenger), a Berlin paper devoted to German mission work in Palestine, "and that effect has on the whole not been unfavourable. The Hill of Golgotha and the Mount of Olives have been awakened to a new life by the tramp of the Turkish troops, which drill there daily. At Jerusalem a score of monasteries and convents, formerly occupied by enemy missions, English, French, and Russian, have been transformed into barracks, and their halls and galleries now resound with the military commands of officers. On the whole, the spectacle presented by the Holy Land is an extraordinary one. Everywhere one sees motor cars, aeroplanes, machine guns, buffaloes, and oxen-drawn cars, laden with munitions, going through the lanes and along the fields once trodden by the apostles and the patriarchs, while the construction of military roads through the desert, over the mountains of Judea, in the outskirts of Jericho, does not cease by night or day. Truly, the dry bones are made to live again."

The Bible at the Cross Roads.

From the last printed report of the British and Foreign Bible Society we learn of the immense importance of Port Said as a distributing centre for the Word of God. A large percentage of the books reach Mohammedan countries, and many of them Mohammedans.

"Nearly all the activities at Port Said are regulated by the arrival and departure of the ships, so that in all our plans and arrangements we learn to say, 'Ships permitting.' Even at midnight, should a passenger steamer enter the harbour and drop anchor, this will be sufficient to cause the main street of shops to be instantly lit up. Small steamers and launches are soon seen plying hither and thither, conveying officials and agents. Noisy colliers appear alongside, presenting a weird scene under the glare of their torch-lights. Rowing boats filled with passengers hurry to the shore, where night has been suddenly turned into day.

During 1914 our warehouse received and stored 130,001 volumes, and sent out 98,950. Sales from the dépôt reached a total of 1,491 books; these were made up of 155 Bibles, 213 Testaments, and 1,123 Portions. The colporteurs' sales at Port Said amounted to 14,796 copies, of which 1,397 were Bibles, 3,032 Testaments, and 10,367 portions."

A Holy War Proclamation.

The Times, of August 31st, on the authority of the Exchange Telegraph Company, stated that a French torpedo boat had captured a sailing vessel near Tripoli flying the Greek flag, on board which was found an embossed casket containing the following letter in Arabic from the Kaiser to the chief of the warlike Senussi tribe:—

"Praises to the most High God. Emperor William, son of Charlemagne, Allah's Envoy, Islam's Protector, to the illustrious Chief of Senussi. We pray God to lead our armies to victory. Our will is that thy valorous warriors shall expel infidels from territory that belongs to true believers and their commander. To this end we send thee arms, money, and tried chiefs. Our common enemies, whom Allah annihilate to the last man, shall fly before thee. So be it.—WILLIAM."

The same authority also stated that, according to the *Matin*, the Kaiser had sent similar messages to Morocco, India, and Egypt.

Turkey's Triple Tragedy.

In a recent address at the meeting of the American Board at New Haven, Rev. James P. McNaughton said: "A triple tragedy is now being enacted in the Turkish empire. First: The destiny of what remains of a great nation is trembling in the balance. Second: The attempt is being made to decimate the Armenians, the first people as a nation to accept Christianity. Few nations can claim a more romantic or courageous past. Never numerous, but, like the Scotch, of unconquerable spirit, they fought to maintain an independent political existence against tremendous odds, and submitted only when overwhelmed by Imperial Rome. . . . They could easily have earned an ignoble peace by abandoning their faith, but instead they endured untold persecution in defence of Christianity. Few nations have a longer roll of martyrs. This race of splendid hope and promise is now threatened with extinction. The third phase of the tragedy is that

with the destruction of the Armenian race a century of work by the American Board in Turkey is jeopardised. . . . The latest statistics published by the Board for its missions in Asia Minor contain the following figures : 148 stations where missionary work is prosecuted ; 1,310 native workers ; 158 churches ; 15,531 church members ; 60,000 adherents, 450 schools ; 25,922 pupils ; and for the support of this work $198,545, contributed by the people of the country. . . . Is this to be the final chapter in the history of a century of missionary work in the Turkish empire ? Is the work of men and women who did not count their lives dear unto themselves, but gladly spent them in raising up this noble evangelical church and those great colleges and schools, to terminate in this carnival of blood ? I appeal to you on behalf of the men and women who are standing at their posts with never a thought of desertion, however dangerous the situation, but heart-broken as they see the work to which they are pledged being wiped off the slate of history."

Indian Moslems and Armenian Massacres.

" A striking address was delivered at Kerbala, Upper Circular Road, on Friday last, to the large gathering of Moslems who had assembled to take part in the final ceremonies of the Moharrum," writes " The Englishman." " Haji S. Zohar, the oldest member of the Society for the Prevention of Cruelty to Animals, and who is well-versed in Urdu, in speaking of the terrible slaughter of Armenians by his hearers' co-religionists, the Turks, said a crime so repulsive as this was against God and the cardinal principles of the Moslem faith. It was not even equalled by the ancient Roman Emperors who enjoyed the spectacle of innocent Christian women and children being devoured by wild beasts in the arena. The speaker reminded his audience that in India there was a very large number of Mohammedans, and he asked them to picture what would be their fate if they were ever to share the misfortunes of a nation whose only fault perhaps was that they were not followers of the Prophet."

An Afghan on the War.

In *Harper's Weekly* for December 11th, 1915, an article appeared purporting to have been written by Sheikh Achmed Abdullah, nephew of the Ameer of Afghanistan, entitled " Asia and the War." If the article is genuine, as we believe on inquiry, it shows that the pan-Asiatic spirit is not dead, whatever may be the case of pan-Islamism.

" Excluding Turkey, which is not Asia, but only a window toward Europe, our fleeting sympathies are for the Allies, our fleeting antipathies are against the Germans. We do not know the Austrians. We dislike the Germans because, being Orientals, we like manners. A fleeting antipathy this. So with our sympathies. We feel a certain political sympathy for Great Britain, a certain faint racial sympathy for Russia. What of it ? What of our antipathies and our sympathies ? They are both fleeting, passing, swinging. They are pellets of dust. They are as the tinkling of a camel's bell. For the greater issues of the war, the human issues, leave us unmoved. We are unmoved by the slaughter, the losses, the untold sufferings, the wholesale destruction. The reason for this is sweetly simple and obvious. Whatever hurts the Occident helps us. Therefore it pleases

us. Asia and Europe play the game from opposite sides of the board. The losses of Europe are the gains of Asia. Each killed European is a killed potential enemy. An old Nejd proverb says: 'I am against my cousin; but my cousin and I are against the world.' . . .

"We Afghans are a Semitic race, a purely 'white' race to use the cant word. But we want nothing of our fellow-whites in Europe and in America except rifles and ammunition. We prefer to clout out our destiny alongside of yellow Japanese and Chinese, brown Moros, chocolate-coloured Dravidians from the south. . . .

"But the common basis of this steadily growing Asian solidarity is hatred of the whites, the Christians. Never mind the right or wrong of it. I only state a plain, though unpleasant fact. This hatred is universal from the Siberian tundras to the burnt south of India. We hate the European because we consider him an intolerable barbarian, who bullies where his wheedling is unsuccessful. We hate him because, according to us, he is tortuous and cannot speak the truth; because he prates about his new-found hygiene, but is personally unclean compared to the majority of Asians. We despise him as a hypocrite, who ships whiskey, rifles, diseases, and missionaries in the same mixed cargoes. We dislike him because he is a recent parvenu. We are convinced that in spite of his present leadership in mundane affairs, he is our inferior physically, morally, and mentally. We are growing conscious of our power. Our sword-arm aches when we behold the Cross."

The Bible in Mesopotamia.

An article in the *Bible in the World* for November gives some idea of the extent of the work of the Bible Society in Mesopotamia and of the noble, patient efforts of the colporteurs to bring the light to that dark land. We quote here some of the passages from the article:—

"In Mesopotamia for many years past the Bible Society's chief centres have been the ancient cities of Bagdad and Mosul. At both these places we have had a dépôt, which formed a centre for our colporteurs. At Kerkook, a large Kurdish town midway between Bagdad and Mosul, we have also kept a stock of the vernacular Scriptures, and periodical visits are made here by our colporteurs. In connection with the Arabian Mission, our Society opened only last year a small depôt at Busra; and a suitable site was recently secured in Bagdad, on which to erect a new Bible depôt in that ancient and romantic city.

"Colporteur Yusuf Kub writes: 'The headmaster of a Moslem school took a Bible from my hand, and after reading for a few minutes asked its price. I told him. Then he said, 'O pig! Will you steal from the Society? For I have heard that the Society's order is to give the books without price.' I replied, 'We have no such order.' He then said, 'Do you love Christ? If so, for His sake give me the book without money.' I refused. Then he struck me on my face, saying, 'You do not love Christ.' Thereupon he began to read the story of the Crucifixion. His conscience pricked him, and he said, 'O man, do not be angry. Forgive me for the sake of Isa el Masih (Jesus Christ).'

"In a caravanserai in Samara—where there is one of the seven sacred Shi'ah shrines—I offered my books to four sheikhs. One asked me whether they were educational books, and another answered for me, saying, 'He has spiritual books only'; then, turning to me, 'If you

had other kinds you would sell more. Your books are for spiritual men, and most men are carnal.' Another added, ' We like your books, but we fear to show our desire to the people of this place, and we have to obtain them secretly.' I opened St. John iii., and invited them to read about Nicodemus. After they had read, one said, ' Yes, we, like him, come at night for fear and shame ; but the time is near when there will be no fear nor shame, and the night will be as the day.' They then bought two Bibles and a number of portions. They, moreover, assisted me greatly to sell to others, so that I disposed of 100 copies during my stay in the town.

" The chief of these sheikhs is a learned man who has frequently visited our dépôt in Bagdad and held long conversations on religion. Whenever Moslems from Samara who are known to him visit Bagdad, he sends them either to make purchases of Scriptures or to have conversation with our worker."

Moslems in the Russian Empire.

The *International Review of Missions* tells of fresh statistical returns of Moslems in the Russian Empire which have been collected by the Ministry of the Interior. The returns show a total Moslem population of over 16,200,000. Over 5,000,000 are Tartars, about the same number are Khirgiz, and over 1,000,000 are Bashkirs. As to distribution by territory, 4,600,000 are in European Russia, mostly on the banks of the Volga ; over 3,300,000 in the Caucasus ; over 7,900,000 in Central Asia (Russian, Turkestan and the Steppes) ; and about 120,000 in Siberia. There are 26,000 mosques and places of prayer, and more than 45,000 religious officials.

The Persian rival to Jesus, and his American disciples.

Under this heading there appeared a very important article in *The Open Court* (Chicago), by Robert P. Richardson. To disillusion any who may be misled by the fallacious teachings of this sect, we quote the following passage : " To care little for veracity is an Oriental failing, and it is not surprising that the members of a proscribed sect who dared not avow their convictions should have become adepts in dissimulation. Not alone in the private life of the Bahais does prevarication prevail ; it is also in evidence that Subh-i-Azal was the legitimate and recognised successor of the Bab and to relegate the Bab himself in the eyes of the world to the lowly position of a mere precursor who was to Baha'u'llah what John the Baptist was to Jesus, history has been rewritten and falsified and documents have been suppressed. The economy of truth is too plainly evident not only with the Oriental Bahais but also to an extent that is truly astounding with their American and European advocates. In the works put forth by the apologists in the Occident and purporting to give a historical account of the movement, there is frequently no mention at all made of Azal, and when the latter is by exception mentioned there is little more than a passing reference to his claims as utterly absurd. Nor is there any more candour in the treatment of the question of the murdered Azalites. Usually the matter is quite ignored, and at most an attempt will be made to explain away one or two of the misdeeds accredited by history to the Bahais, while the rest of the long list of Bahai crimes will be vaguely referred to as " other accusations equally incredible."

The Moslem League Conference.

It is interesting to learn from the *Indian Witness* of January 6th, that "The Moslem League Conference which was held last week in Bombay appears to have been a disorderly gathering. The reports indicate accusations, dissensions, and party alignments that reflected upon the leaders and their constituencies. Points of order, arbitrary rulings, and misunderstandings seemed rife. Referring to the President's address, *The Times* of India said: 'If we contrast the reasoned utterances of the men of wide experience who spoke at the National Congress, the Commercial Conference, and the Industrial Conference, with the address of the President of the Moslem League, it is to appreciate the difference between argument and declamation. The picture of India which was presented in this address is one which many, whose knowledge of this country is not superficial, will fail to recognise. When the Mohammedans put forward a spokesman who represents the whole community and who approaches the consideration of the Indian problem with knowledge and appreciation of the situation, we have no doubt there will be found here, as well as with the other bodies that have met in Bombay, the common platform on which all who wish to serve India can unite for her common good, agreeing to differ where complete agreement is impossible.'"

Mecca as a Fulcrum for the Allies.

Ernest Phillips writes in *The Presbyterian Messenger* (January, 1916), "The Meccan pilgrimage is the great university of their faith. Men who have been to the holy cities return to their homes as saints and teachers to be listened to with respect. We have seen how they come from the ends of the earth. Has it occurred to the British Government, or the French Government, or the Russian Government, or the Italian Government, all of whom have millions of Moslem subjects, to instruct a few picked men to make the case for the Allies known to their fellow-pilgrims? There are opportunities enough—on the march, by the camp fire, in the coffee houses and temples of the Arabian cities. The Turks will see to it that their point of view is presented. They will pose as the champions of Islam against aggressive Christian Powers. German gold will help them to make their propaganda known. From the point of view of the Allies, the pilgrimage offers the best chance we shall ever have of instructing neutral opinion. Statements setting forth our case, drawn up in Arabic, Persian, Turkish, Hindustani, Pushtu, and Hausa should be distributed broadcast, so that when they are carried home by the pilgrims and read in India, Afghanistan, the Soudan, and Western Africa, it may be made known that it was not Great Britain which drew the sword against Islam, but the Sultan of Turkey himself, who betrayed the Caliphate of his people."

The Koran at the Front for Moslem Troops.

The following from an article in the *Publishers' Circular* of December 4th will interest our readers: "Having been attracted by a brief review in a London paper of the miniature edition of 'The Koran,' published by Messrs. David Bryce and Son, Glasgow, Mr. Alfred Ezra, of 10 Mount Street, London, recently bought 3,000 copies of the little book, and had them distributed among Mohammedan soldiers in the British Armies. The reception given to the gift is described by Mr. Ezra in the following interesting letter to Messrs. Bryce:—

10 MOUNT STREET, W., *October 16th*, 1915.

DEAR SIRS,—You will be pleased to hear that the mite 'Korans' (in Arabic) have been a huge success with our Mohammedan soldiers, and nothing I have given the men has been appreciated half so much as these exquisite little books. On receiving one, the man will stand up, put the book over his head and touch each eye with it, and then kiss the book with reverence. They nearly all wear them around their necks, and say that this protects them from all harm. I am sure it must be most gratifying to you to hear that your books have been so much appreciated. Yours faithfully, ALFRED EZRA."

An Egyptian Ghost Story.

An episode, described in an Egyptian daily paper, between a would-be *afreet* or ghost and the new tenant of a certain farm, may prove a pleasant diversion for our readers.

"Kenawy Hassan, a native of the village of Danakla, near Girga, had for some time leased sixteen feddans of land close to his own property, which he farmed. The lease having expired, a man named Said Tamim Farrag offered the owner a higher rent for the sixteen feddans than Kenawy paid, and the owner accepted the offer.

Kenawy was naturally indignant at the loss of the land, and agreed with a certain Mansur Mohamed to disguise himself as the 'afreet' (ghost) of El-Hag Mihran, a holy man, who had been murdered there sometime ago, with the object of frightening the new tenant and preventing him from cultivating that land. This Mansur Mohammed used, therefore, to appear at night dressed as an 'afreet,' with long grass and rushes tied round his head and feet.

The project was put into execution, and one night when Said Tamim and his party went to work in the fields, the 'afreet' threw stones at them and shouted: "I am the 'afreet' of El-Hag Mihran, and you are disturbing me by day and night." One stone hit a man in the eye. The 'afreet' continued the ruse for some time, till finally it succeeded and the new tenant gave up cultivating his land.

After an interval, however, wishing to resume his work on the land, the new tenant sent for a priest to exorcise the evil spirit, but he, too, was hit on the head with a stone and had to give up his prayers.

One day the 'afreet' asked the new tenant to let his wife, sister and daughter, cook for him a goose and some cakes, and bring them to him to eat. This was done, though only Farag's sister and daughter brought the food, as his wife was too frightened to go to the field. The party placed the food at a distance from the 'afreet,' who ate it.

One evening the son of the new tenant rushed at the "afreet" with a gun, and so frightened him that the ghost declared his identity and asked for mercy. The 'afreet,' however, was arrested, and brought before the court on the charge of causing the loss of a man's eye, and was sentenced to two years' imprisonment."

The Moslems in China.

From an article under this head in *China's Millions* for December we quote: "Increasing attention is slowly being given to the millions of Moslems residing in different parts of China. There are at present four workers in connection with the China Inland Mission who are giving the greater part of their time to work among these people, and we learn from Mr. Rhodes, of Chefoo, that about a hundred mission-

aries of various societies have enrolled themselves as desirous of using special literature prepared for Moslems. For the present winter's work three new tracts have been prepared, two of these being from Miss L. Trotter's series, which are now issued in a Chinese Moslem dress, and one being the testimony of a convert in Tunis."

A Glimpse of Islam in Hupeh, China.

Mr. Sibley, of Hupeh, writes in *China's Millions:* "Yesterday when I was in chapel an old friend came, greeting me most cordially. He is a Moslem. We chatted some time, and he told me the Moslem view of Moses and Pharoah, of Jesus' birth and extremest poverty, of Jacob, of the four archangels (Michael is second in authority), etc. Some truths are clear, and there is enough rubbish to bury a host of truth. I gave him a terse view of our Lord Jesus as we read His life in the Bible. He wished to look round our buildings, so I showed him about downstairs. Then I took him to our sitting-room. You should have heard his exclamations of delight, over and over again, at the clean, white walls, mirrors, furniture and pictures on the walls. Several times he said, 'This surely is paradise.' He asked, as he came in the door, 'Do you worship here?' When told we did, off came his slippers as though he was entering his mosque. When he left, his greeting was genuine, and it was the warmest I have had in many a day. In giving his bow, he took my hands in his and pressed them to his neck. When leaving he wished me Jehovah's blessing. I gave him the five Gospels and Genesis and Exodus. He cannot read, but he has learned a lot of Chinesy Arabic, and wrote down a few letters for me. How I wish some minister, well-versed in Arabic and the Koran and history, might come to China and work among the Mohammedans. We have so much in common. We have a small community here, but they are easy of access. One at Shenkiakang has been an enquirer for seven years, but he will not eat pork or drop his religion. We have not won his heart yet, but he is one of us in meetings and on the street."

A Day of Opportunity in Java.

Dr. Rauws writes from East Java that the present opportunity for the preaching of the Gospel is unparalleled. "We must strike the iron while it is hot. The Sarikat-Islam movement, although not so much in evidence as it was a year ago, still continues, and awakens unrest in the mind of the Javanese and dissatisfaction with the old Islam. The Christian movement among the Javanese converts, called Mardi-Pratjaja, is awaiting leadership to promise great things. Plans are on foot to establish a training school for native workers in this mission."

From Bundowoso, Rev. H. van der Spiegel writes that the number of native Christians is now 2,300, and he gives a most interesting account in the organ of the *Java Comite* of their methods of preaching among Moslems. He writes: "We preach His life, His suffering, His death, His resurrection, His second coming. We direct our preaching to the affections, to the will and to the conscience; but because the Gospel is the good news we try to present it with the freshness and attractiveness of a new message. We must look for points of contact. God's almighty power leads us to speak of God's holiness and then of His compassion for sin in Jesus Christ. We preach a living Christ who came from the grave, over against the dead Prophet who sleeps in his grave at El Medina. But in all our preaching we must do it with sympathy, never forgetting the truths which are in Islam and which are nevertheless all surpassed in Christianity."

BOOK REVIEWS

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The Ban of the Bori : Demons and Demon Dancing in West and North Africa. By Major A. J. N. TREMEARNE. Heath, Cranton and Ouseley, Ltd., London. Pp. 497. 1914. 21*s.* net.

There are so few books in the English language which treat of the animistic practices prevalent in popular Islam, that we take the more pleasure in recommending this splendid volume which contains a mine of information on the subject. The author is well-known from his other books, " Hausa Superstitions and Customs," " The Tailed Head Hunters of Nigeria," etc. And it is with regret that we learn that he was killed in action, September 25th last, in France.

Next to Lane's notes in his edition of the " Arabian Nights " and the important section on *Jinn* in Jayakar's translation of " Ad-Damiris Hayat Al-Hayawan," this book is perhaps the best treatise on the subject of *Jinn* and other current Moslem superstitions, although the author does not point out the teaching of these animistic beliefs and practices in the Koran and orthodox tradition. His book is on that account the more valuable. He describes Islam as it is among the Hausas and the Moslems of North Africa. And in his notes and references there is abundant material for further study of Semitic magic, demonology, sacrifices for the dead, and other superstitions. The book consists of two parts ; first a general account of totemism and the belief in spirits with its influence on domestic life from birth to marriage, as well as funeral customs and belief in the after life. In this part of the volume we have interesting information on such subjects as saints, magicians, love charms, magic, omens, pilgrimages and festivals. With chapter eighteen the second part of the book begins, which treats of the Bori (Jinn) or spirits, their powers, temples, the dances held in their honour, and the ceremonies used to exorcise evil spirits. The book contains many beautiful illustrations, and lifts the veil from many practices and beliefs of which even missionaries who live in close contact with the people are often ignorant. Gottfried Simon's book on the " Progress and Arrest of Islam in Sumatra," takes up the same subject of animistic Islam from the standpoint of the missionary student and psychologist, and shows how important a knowledge of animism is to every missionary among Mohammedans. The whole Moslem eschatology and the ritual of their prayer and pilgrimage is full of animism. Nor can we dismiss the subject by saying that all these superstitions are mere excrescences, for is it not a fact that tree worship as well as saint worship is prevalent even in Arabia, and that the Tanta Moulid with all its grovelling superstitions attracts more pilgrims than Mecca itself ?

The book has a message, not only for the missionary, but for the government official. Major Tremearne says : " It is somewhat strange to find that whereas in Nigeria we have forbidden the practice of the

bori rites in consideration of the Filani protests, here in North Africa (which is surely more Mohammedan) the negroes are encouraged to continue them, because their magic is acknowledged to be much more powerful than that of the pure and undefiled True-Believers. In fact, in Tunis, one of the cousins of the Bey has a private bori temple, and in Tripoli several members of the Karamanli encouraged the rites. And in saying this it must not be thought that I wish to belittle them for it in any way. Quite to the contrary, for they were good enough to help me, and I certainly enjoyed the performances. All I wish to suggest is that we may have been a little too ready to listen to the Mohammedans in our West African possessions. More than that, while prohibiting all kinds of heathen magic, we put no ban upon Koranic charms, thus driving the pagans to Islam, for the native (like the European) will have an amulet or mascot of some kind, and he must appease the evil spirits." S. M. ZWEMER.

Les Khassonké. Monographie d'une peuplade du Soudan Français. By CHARLES MONTEIL, Ex-administrateur adjoint des Colonies. Ernest Leroux, Editeur, 26 Rue Bonaparte, Paris. Pp. 496. 1915.

In the preface of his book the author tells how during the two years he was " administrateur-adjoint " in the Khasso, he made a study of the customs of the people. He was greatly helped in this task by friends who were influential Khassonké themselves and were men of French education. He used their information as a means of control for his studies.

Mr. Monteil gives the reader valuable information concerning Islam in the midst of Paganism. " Le travail d'Islamisation qui se poursuit depuis des siècles sous tant de formes, brutales ou insinuantes, a donc abouti à ce fait que le paganisme s'est enveloppé d'un voile musulman, à l'abri duquel le païen continue les pratiques ancestrales, alors qu' à l'entendre parler il semble pétri d'Islamisme " (p. 385).

The official statistics state that out of 11,191 Khassonké there are 4,285 Moslems. Following the historical method in the study of these people, the writer shows that by whatever method Islam spread, it never destroyed the tribal customs but either superimposed or juxtaposed itself to them. Among the various causes that favoured the spread of Islam, the writer mentions the preference shown by the French government for the Moslem over the Animist.

The book is written from a technical point of view, and, therefore, is very precise in its details. Among the subjects treated there are chapters concerning the material and moral life of the Khassonké, such as their food, dress, habitation, industries, commerce, beliefs, the laws by which the family is governed, polygamy, etc. The book contains a bibliographical index and good illustrations. F. J. DUPRÉ.

Au Cœur du Maroc : Ouvrage illustré de 61 Gravures et de 3 Cartes en Noir. Par LOUIS BOTTE. Pp. 227. Paris : Librairie Hachette et Cie. 1913. 4 francs.

In the old quest of new scenes and experiences the author visited Morocco during the disturbances of 1912, and here gives us the result of his observations and impressions. Several chapters are devoted to political and military affairs ; the remainder of the book is mainly descriptive. Islam is treated only incidentally. K.

The Caliphate: its Rise, Decline, and Fall; from Original Sources. By Sir WILLIAM MUIR, K.C.S.I., etc. A New Edition by T. H. WEIR, B.D., M.R., A.S., Lecturer in Arabic in the University of Glasgow, Examiner in Hebrew and Aramaic in the University of London. Edinburgh: John Grant. 10*s.* 6*d.* net.

Students of the history of Islam will welcome this new edition of a work which is indispensable to the proper understanding of the eventful period with which it deals. The way in which Islam, almost extinguished for a time in most parts of Arabia immediately after Mohammed's death, was turned into one of the mightiest powers known in the history of the human race, is here explained at full length. Sir William Muir was a distinguished scholar, as well as an able administrator, and he compiled his history from the best and most reliable Arabic authorities. His book is so well-known that it needs no commendation on our part. In the present edition Mr. Weir has adopted, at least for the most part, the system of transliteration of Arabic names which has commended itself to the Royal Asiatic Society, and we think this a decided improvement on the older but less accurate way of transcribing such names. "A number of minute errors have been corrected, and it is hoped that few have escaped detection. The closer study of the *Caliphate*, as well as of the *Life*, leaves one with a strong impression of the author's extreme accuracy in reproducing the statements of his authorities, as well as of the soundness of his judgment in weighing the evidence in support of two or more divergent accounts" (p. vii.). Mr. Weir, however, has availed himself of all the more recent publications on the subject of the Caliphate, and among others he has consulted Wellhausen's "*Das Arabische Reich und sein Sturz*," the Arabic papyri from Egypt, edited by J. Karabacek, and the Greek papyri in the British Museum, edited by H. I. Bell.

Mr. Weir adds a few remarks at the end of the book which do not seem quite in accord with Sir William Muir's conclusion about the stationary nature of Islam and its inability to progress with the times. He says that, "It is always possible that in the end . . . present loss may turn to future gain, and that the nations of the East, after their long sleep, may awake to a new life, which will surpass even the splendours of the early Caliphate" (p. 604). The only thing which seems at the present moment to support this suggestion is, that the Turks are massacring the unhappy Armenians and otherwise ill-treating them as badly as the Arabs in the early centuries of the Caliphate did their enemies, and even in some cases their co-religionists. Islam rose in blood, and it seems as if now its political power at least is to set in blood and fire. W. ST. CLAIR TISDALL.

The Caliph's Last Heritage: a short History of the Turkish Empire. By Lt.-Col. Sir MARK SYKES, Bart., M.P. London: Macmillan. 1915. 20*s.* net.

The proportion of the matter about clothes to the rest of "Sartor Resartus" must be at least as great as that of its Turkish history to the remainder of Sir Mark Sykes's work. This is a work of 588 closely-printed pages, of which the ostensible subject occupies not quite sixteen. The volume consists, in fact, of two books and a monograph. One book is a sketch of Oriental history from the "earliest human influences" to the time of Sulaiman the Magnificent in the sixteenth century. Another is an account of the author's travels in various provinces of the Ottoman empire in the years 1906

to 1913. The concluding monograph is on the Kurdish tribes of the Ottoman empire. There are many maps and photographs. Since every parent has an undoubted right to name his own child, the right of Sir Mark Sykes to call this group of books " A short History of the Turkish Empire," must not be questioned. But, as the reviewer of " Sartor Resartus " said, the person who having purchased the work consults it for what he supposes to be its subject may feel some annoyance.

Similarly an impartial critic must allow the author a right to his opinion concerning the relative importance of the historical events which occupy some two thousand and more years, for which period he has about 300 pages at his disposal. Forty-five pages, or nearly a sixth, seems a large share to assign to the Prophet Mohammed ; still it may be right. The following details, taken from the very commencement of the book, indicate that the treatment is to be on rather broad lines :—

" (1) There is an Ottoman Empire, a Turkish dynasty, a Turkish language.

(2) The people of the Empire are Moslems, Christians, Jews, and Pagans.

(3) The Moslems speak Turkish, two kinds of Kurdish, and Arabic ; the Christians, Armenian, Greek, Arabic and Chaldaean."

Probably this gives the most important facts, though it omits to tell us what languages are spoken by Jews and Pagans. And the same may well apply to the historical summary.

More interest is likely to attach to the book of travels, which consist of a series of tours. The author seems to have scoured the country at a great pace, and taken notes, though not ordinarily with registration of dates, and these journals are presented in a series of chapters. They contain various topographical and archæological observations, notices of the persons and communities whom the author met, and general reflections of all sorts. His style appears to be modelled on that of Mr. Boythorn, of " Bleak House " ; his favourite degree is the superlative. " A more rapacious, greedy, ill-mannered set of brutes than the Shammar Arabs it would be hard to find." " Never have I seen such a loathsome crew of debauched scoundrels as the permanent staff of the Hejaz railway." " Was there ever in the history of architecture such Brobdignagian bathos as this monstrous piece of valgurity," viz. : a monument in Petra. " The ridiculous hypocrisy which prompts Shaykh Sadik to say that his establishment is a religious and charitable establishment is only on a par with the rest of his childish villainy." Usually these superlatives take the form of invective ; but occasionally they are eulogistic, as in the case of one Shaykh Hamid Pasha, " one of the gentlest and most courteous old men I have ever met." The traveller might have imitated his courtesy by suppressing the detail that this gentleman possessed " a magnificent and glittering set of false teeth of pearly whiteness and Ionic regularity."

Where the author's rich stores of invective are employed against landscapes, buildings, governments or even communities, perhaps no serious harm results ; and indeed the indiscriminate character of the abuse takes away its sting. Hence the fierce attacks on missionaries will not trouble those who only attend to authors who measure their words. But often enough violent language is used of individuals and libellous statements made about men and women whom the author

names, and who certainly are entitled to be heard before we can trust their accuser.

With regard to the author's views on the prospects of the peoples of the Ottoman empire, it is not easy to get anything consistent. The following suggestion may be quoted. "Shabanlar I found inhabited by the most delightful Turks, wealthy, gentle and industrious. The physique of these people is marvellous, and is the result of years of good feeding, healthy exercise, and honest living. What a gulf separates this magnificent folk from the seedy intriguers who, it seems, must run the government! If I could but catch 5,000 of these children and have them educated in a good wholesome English public school, what might they not do for Turkey! Yet, short of a miracle, these people must remain the prey of the Stambuli, and must ever be ruled by addle-pated robbers or blundering cranks. *Huriyeh* (the Constitution) only means they can have the choice of voting for one of two incomprehensible blackguards, about whom they neither know nor care." This is undoubtedly a permissible view; excellent as is the condition of these Turks, they would profit by being thoroughly Europeanised. But when we look back a few pages, we find a tirade *against* the Europeanisation of Orientals. "The traveller in Turkey will make use of expressions suggesting his sage conviction that the whole of the eighteen *vilayets* are inhabited by fools, save of course the Greeks of Smyrna and the Armenians who have travelled abroad or been raised in Mission Stations. This most mischievous and dunderheaded opinion is, I regret to say, held not only by occasional visitors, but also by others whose long sojourn in the East has not yet eradicated the prejudices of Clapham and the dogmas of Brixtonian respectability." One would gather from this passage that the view current in those suburbs is precisely the principle recommended in the later passage, viz.: that what the Turk wants is an English public school education. The reviewer, happening to know some inhabitants of Brixton and Clapham, and some members of the Turkish parliament, has no hesitation in declaring that all are maligned by the baronet. It might even be asserted that the common-sense of Brixton and Clapham would decide in favour of leaving those Turks who are so magnificent to maintain their own educational system.

Where these travels cover ground visited by the reviewer, the latter must admit that his own experiences were very much less exciting than the baronet's. Such times as the former has made the voyage between Constantinople and Moudania, it has been absolutely commonplace; he remembers some agreeable companions and some profitable conversations, but that is all. When Sir Mark Sykes made it, "all natural laws were permanently suspended." "Before we had been two hours at sea the various inhabitants of the absurd gasping, groaning, leaking, moaning little ship had become an organised Eastern state." Similarly in Damascus he found "learned men (his phrase is "you may find") who can split more metaphysical hairs on the razor edge of unreason than a fifth century Arian monk." There are other experiences which he records from his visit to the famous city that excite far less surprise. "In one case I found myself in a desolate, empty, cobweb-hung ruin, which looked as if it had been deserted for a century. On another occasion I found more than thirty men faking *antikas* in a cellar; in another four dirty children and a grimy youth stained with chemicals, developing photographs (which must have run some risk of being fogged); in another, a garden of orange-trees and a

fountain where young men smoked and played backgammon; in another, an officer dwelt within two clean rooms and a kitchen, etc." Was it necessary to go to Damascus to see these sights?

It is to be hoped that the statistical account of the Kurdish tribes and the occasional descriptions of unknown or unfamiliar regions and monuments may serve as a compensation for a large amount of matter which is likely to earn the author little or no gratitude. Those who would gladly obtain practical guidance from the work will at times be bewildered by the apparent contradiction between the counsels given. On p. 338, owing to the awful wickedness of Mosul the author "cannot help thinking that the projectors of the new railway would do well to try to avoid the town." On p. 439 we read: "I am inclined to suggest a new track for the Baghdad line—from Mardin south to Shedade, and thence across to Mosul." One may not even cherish the hope that in the interval between the two passages Mosul had been reformed; whereas in the former it was "a sink of disease and horror," in the latter it is "a curse, a blight, and a blot on the face of the world." If the book fails to acquire the authority which the writer's military and social rank should help to secure for it, this will be largely occasioned by the indiscriminate use of violent language, which rarely serves any cause, suggests doubts as to the seriousness of the person from whom it emanates, and implies a want of respect for the reader, who may well belong to a society wherein swear words are forbidden.

D. S. MARGOLIOUTH.

Forty Years in Constantinople. The Recollections of Sir Edwin Pears, 1873-1915, with sixteen illustrations. Herbert Jenkins, Ltd., London. Pp. 390. 16*s*. net.

There is a considerable amount of interest attaching to this book, in connection with Turkey's participation in the present war. The author, a barrister-at-law, has been at Constantinople for the last forty years, and, though occupying no official position, has clearly filled a not unimportant place in the life of the Turkish capital. His articles on the Bulgarian atrocities during the early part of his career, written as correspondent to *The Daily News*, first brought him into public notice; and since then he seems to have interested himself deeply in the life of those around him. Though his writings have not always been favourable to certain sections in Turkey, he seems to have won considerable influence and respect. The book has been written largely from memory, as after his release from arrest he was advised to leave Turkey as speedily as possible. The fact that it was clearly written somewhat hurriedly, rather detracts from its literary merit, as parts of it are of far higher value than others. It is, however, a distinct contribution to our knowledge of Constantinople, and as such is to be welcomed and read.

The parts dealing with Abdul Hamid, the Committee of Union and Progress, the sinister influences which forced Turkey into war against England, and the Armenian atrocities, stand out as especially interesting. His brief sketches of the character of some of the leading Turks are also valuable.

E. N.

La Guerre Turco-Balkanique, 1912-13, avec 13 cartes. By Lt.-Col. BONÇABEILLE. Chapelot, Paris. 1914. 8th edition.

An account of the campaign solely from the military standpoint and warlike operations. No reference to its causes or results.

Mohammed or Christ. By S. M. Zwemer, D.D., F.R.G.S. With an Introduction by Bishop C. H. Stileman. Seeley, Service and Company, London. 1916. Pp. 292. 5*s*. net.

Dr. Zwemer's most recent work, "Mohammed or Christ," is marked with force and comprehensive vision. The style is graphic and rapid, giving the impression of personal contact and experience, together with scientific investigation. The style is marked by terse, strong phrases—for example, "In one year (1909) 25,169,000 newspapers and periodicals passed through the Egyptian mail, and of these more than 2,500,000 copies went from Egypt into other Moslem lands." "The three cities (Mecca, Constantinople and Cairo) voice the appeal of three continents, Asia, Europe, and Africa, to be freed from the thraldom of Mohammed and welcomed into the glorious liberty of the children of God." Again incidentally the fact is brought out that there exists a Greek Orthodox Missionary Society with headquarters at Moscow. "This society supports several missions, including five among Moslems at Altai, Omsk, Tobolsk, a mission in Asiatic Russia, and the Orenburg mission in European Russia." Speaking of Islam, Dr. Zwemer says: "Arabia is the cradle of its creed, Persia of its philosophy, Turkey of its politics." We have in another chapter the striking comparison: "How the largest Student Volunteer Convention shrinks in comparative size when you try to imagine the audience that collects, not in a half circle, but in a perfect circle, round the Kaaba, the Beit Allah—an audience of 70,000 pilgrims." And on the next page what a glimpse we have of the Tigris-Euphrates valley: "The pawns are the Arabs and the Turks; the players, the German Emperor and the King of England; the checker-board, the great Mesopotamian Valley." In the same chapter we read that "at the Beirut press in one month, orders were on file for a hundred thousand copies of the Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China!" How such a statement helps us to realise what a power the Arabic language is in human life to-day! "To-day there are over 200,000,000 people who pray no prayer to God, who have no religious expression for the thoughts of their soul, save as winged with the language of Mohammed." Two of the most forcible sentences of the whole book are at the very close: "The missionary spirit will not abide without the missionary message. The giants in faith have been the giants in faithfulness."

In a very few instances the style is not quite clear, and the tabulation on pages 76 and 77 is somewhat confusing, because the statistics of Christian communities in Russia are included under the general heading of "The Mohammedans of Russia."

The title, "The Fulness of Time in the Moslem World," would perhaps describe the whole volume better than the one used, although the title "Mohammed or Christ" has this advantage, that it centres the attention of the reader on the founders of the two most widespread human movements and upon the supreme question, shall we receive our idea of God through Mohammed or through Christ? Whether each reader agrees or not with the arguments set forth, the book is fraught with deep human interest and power, and its spirit throughout is above all petty feelings and narrow views.

The subject matter is well-chosen and most vital, and is, moreover, comprehensive. The relative importance, for example, of Cairo, Mecca and Constantinople is brought out with most interesting differentiation and balance. New facts have been gathered regarding

Mohammedan conditions in Russia and in South Africa. Dr. Zwemer's attitude toward Mohammedans of all classes is proved anew by this volume to be sympathetic and friendly; yet he is absolutely frank in laying open the final alternative of Mohammed or Christ. There is no sentimental minimising of the differences between these two great religions, and the sovereignty, power and beauty of the Christ-life, especially as revealed in the Cross, are remarkably set forth as the one satisfaction for the needs of the Mohammedan world.

S. V. R. TROWBRIDGE.

Mary Bird in Persia. By CLARA C. RICE, with a foreword by the Rt. Rev. C. H. STILEMAN, D.D., late Bishop in Persia. Church Missionary Society, London. 1916. 3*s.* 6*d.*

This is a missionary biography of special charm, and, incidentally, a considerable amount of general information about Persia and its inhabitants is introduced into the book to serve as a setting for the individual experience. Writing at the time of Miss Bird's death in August, 1914, Bishop Stileman said, "She has been one of the greatest missionaries of her generation," and certainly this record should inspire many with interest and devotion for the evangelisation of Persia, her appointed field under the C.M.S. for pioneer work among Moslem women.

The opening chapter sketches Miss Bird's personal history and outlines her character in general terms. A description of Ancient Persia and Modern Persia follows, and then Miss Bird's work is shown from the different points of view of a pioneer, the friend of the Persians, a doctor, a teacher and a fellow-worker. She must have been indeed a wonderful missionary: "no woman's name is better known in Persia to-day than that of 'Khanum Maryam,' the name by which she was generally known" (p. 60). "Her face was young and eager looking, full of force and character, yet her personality was much greater than her appearance, her doings much greater than her sayings. She hardly knew the word 'impossible,' and yet she clearly saw her own limitations. If she ever over-estimated possibilities, this was a safer defect than not to be conscious of them" (p. 7). "Mary Bird went very far towards meeting the people of Persia, but she never lost her individuality; though she conceded nothing of all that goes to make a truly English gentlewoman, she saw things, as it were, through Eastern eyes, and as little as possible let the people feel that she was 'foreign.' . . . The Persians loved Mary Bird, or, as they put it, they 'had a friend' in her" (p. 78).

To a most remarkable degree she was the friend of all classes in the community: on her list to be visited in one week she includes in one letter Turkish, Jewish, Arab and Bahaî ladies, and rich and poor were alike her friends. A child suffering from starvation fever was as tenderly welcomed as princesses with a train of attendants, and "Persian men of all classes treated 'Khanum Maryam' in an unusual way, taking opportunities of listening and arguing with her, and entrusting their women folk to her" (p. 103).

Her energy as a worker was so great that "a new missionary going to Persia was told by a member of the Home Committee, 'You are going to have a fellow-worker who does the work of six men, and lives on biscuits and eggs. Don't copy her!' and latterly it took two men on foot to relieve each other and keep up with her during a day's visiting in town" (p. 91). Although naturally timid, Miss Bird became famous for physical bravery amongst fierce Persian crowds,

as also most efficient in dispensary work. "Out of weakness made strong" might be a motto of much of her experience, and there is the impress of truth on the author's words: "The habitual coolness which she exhibited in danger was the result of her faith" (p. 95).

Of special interest in this connection is the chapter, "Mary Bird as a 'doctor'," for while she had had no course of medical training in England she developed wonderful powers in medical treatment among her Persian friends. She was a pioneer along this line, for the medical women who followed her in the mission and especially among opium smokers and the insane she had wonderful success. "There is no doubt that Mary Bird possessed in an unusual degree a mysterious power over people of this sort. . . . She knew she possessed this power, yet was reticent in speaking of it" (p. 131). As one wrote after her death (p. 178): "Truly she was a saint who made it easier for others to believe in God"; and one lays down her life story with a wistful longing that it might reach the hands of many who shall in their turn give of their best to Persia and Moslem women. E. I. M. BOYD.

Kartawidjaja. "Van Koran tot Bijbel." Door Br. SCHRÖDER. Ned. Zend. Vereeniging, Rotterdam. Pp. 60. 1915. Price, 0.30 cent.

A sketch of the life of a Javanese Mohammedan who became a Christian, autobiographical. It gives an insight into the struggle of the Moslem soul when in contact with the vital forces of Christianity.

Kingdom of Demons. *Mamleket-es-Shaiyatin.* By T. Y. Pp. 88. Cairo, 1915.

An allegorical treatment of the rise and decline of Islam by a Moslem writer in Egypt. The devil and his unholy angels are represented as having established a kingdom on earth. Mohammed at his coming successfully struggled with his opponents and established the Islamic faith which spread far and wide. But the devils never slackened their efforts to weaken Islam. To accomplish their purpose they adopted one well-studied and elaborate method and divided their work, assigning to each his separate task. One aimed at Islam's political power and successfully divided it, stirring up revolts and seditions. Another devoted himself to dividing the faith into sects, each claiming for itself the possession of the truth. Still others wrought ruin by introducing saint worship, fomenting war between Moslems and non-Moslems, destroying the peace of family life, by the *Zar*, diverting Moslems from contemplation of the spiritual to the carnal, through ornaments, dress, fashion, amusement, drinking, gambling, adultery, the newspaper spirit of nationalism, religious intolerance, preaching, stealing, lying, usury, etc.

The book is a confession on the part of its author of the weakness of Islam. It seems the writer would console himself by an analogous estimation of Christianity. In the introduction he alludes to it as a corrupted and unsound religion, and comparing it with Islam, says that the former, too, as the latter, was weakened by division and sect strife and thus became prey to corruption. He does not take into consideration that Christianity is six centuries older than Islam, and yet shows no sign of decay in spite of its divisions and sects, which sects are rather more and more working to the mutual benefit of each other than striving for each other's destruction. The bare statement of the truth of the condition of Islam is too bitter a pill for the Moslem to take, and the writer, as he himself says, puts it in allegorical or story form in order to soften the truth. SADIK SUWEIHA.

Al Koran. An Urdu translation of the Koran. By Rev. Ahmad Shah, of S.P.G. Mission, Hamirpur, U.P., author of "The Concordance of the Quran," "Dictionary of the Quran," "Muslim Objections," etc. Pp. 508, thick paper, large size. Rs. 2-12-0.

"This," says the author, "is the second Urdu translation of the Koran by Christians" (the first one being that by the late Dr. Imad-ud-Din Lahiz, D.D.). This first translation served as an impetus to Mohammedans to give to the public idiomatic translations of the Koran, their former translations being entirely literal and more or less unintelligible. But the language of this translation was often harsh and prejudicial and the words read unfamiliarly. On the other hand, the modern translations by Mohammedan writers are coloured by sectarian views, either Wahabi or Hanifi, Shia or Sunni.

Hence the present translation is meant specially to help Christian preachers. The author has kept the following aims in view:—(1) To keep as close as possible to the original Arabic and still to make the translation idiomatic without the addition of superfluous words; (2) not to translate Arabic words that are quite familiar to Urdu-speaking people; (3) to give the "shan-i-nuzal," viz.: the occasion and circumstances of each revelation about which there is a concensus of opinion among the Mohammedan divines, in the form of footnotes. These footnotes cover about one-fourth of the entire volume. (4) To give the translation as a Mohammedan translator would do, without any prejudice against Islam or its scriptures.

The author also intended writing an Introduction to the Koran, but for fear lest he should violate the last aim of avoiding prejudice, and also because the introduction would increase too much the bulk of the book, he has postponed it, and expects to publish it later in the form of a separate book.

The author has succeeded well in carrying out these aims. We are also glad to see in some places references to corresponding passages in the Bible. We wish this were done on a much larger scale. It would be a great service to the cause of Christianity if such correspondences and debts to the Christian Scriptures were systematically pointed out in a Christian translation of the Koran, by one possessing an intimate knowledge of both scriptures. A Christian preacher dealing with a well-informed Mohammedan inquirer would find this an immense help.

The publication is not free from mistakes. It is so hard to avoid this fault in a lithographic vernacular publication. We cite one instance where there are three or four mistakes in the footnote on p. 456, for which the copyist of the manuscript seems to be responsible.

A Hindi translation of the Koran has also been published by the author, and sold for the same price. R. Siraj-ud-Din.

Protestant Missionary Directory. By James Inglis. 242 pp. Scottish Mission Industries Company, Ajmer, Rajputana. 1915.

This is an invaluable handbook to all the missionary societies at work in India and to the missionary stations, giving both the names and addresses, the home representatives of the various missions, and the date of arrival of each missionary. One wonders how many of this long list of workers are actively engaged in Moslem evangelisation—or how few?

Bonaparte et l'Islam. D'après les documents français et arabes. Par CHRISTIAN CHERFILS. Editeur: A. Pédone, Librairie de la Cour d'appel and de l'Ordre des Avocats, 13 Rue Soufflot. Paris. Pp. 289. 1914. 8 francs.

This volume consists of a number of historical documents selected with the purpose of studying Bonaparte's theories on Islam and his application of them during the expedition of Egypt. Abd-ul-Hakim, who wrote the preface, begins with the following words: "La seule nation qui dans l'histoire ait cherché non pas à dominer l'Islam, mais à s'allier avec lui pour civiliser le reste du monde, c'est incontestablement la France." The author works out this thought throughout his book, but shows that Napoleon's plan of uniting Western politics with Islam ended in a fiasco.

At that time France had in her colonies a Moslem population about equal to her own, and Napoleon's politics were to keep them under his power and that in a friendly way, as he himself expresses it in a proclamation: "O cadis, cheikhs et Imams! O chourbajyas et notables de la ville, dites à votre peuple que les Français aussi sont des Musulmans sincères" (Muslimine Khalisine), p. 15.

Bonaparte does not hesitate to behave as a Moslem. He keeps the Moslem feasts such as the Prophet's birthday, the fast of Ramadan (p. 34), "Le Ramazan qui à commencé hier à été célébré de ma part avec la plus grande pompe; j'ai rempli les mêmes fonctions que remplissait autrefois le pacha." In a proclamation he utters the following words, "La religion du prophète que j'aime" (p. 33). Also when writing to General Menon he says, "Je vous remercie des honneurs rendus à notre Prophète."

Among his friends one finds the names of Moslem leaders, the Shereef of Mecca, with whom he keeps up a regular correspondence, the Mullah, and some prominent sheikhs of Cairo. Further, Bonaparte received instruction in the prayers of the Koran, and his desire is to build a large mosque and then to confess Islam publicly.

It is true that Bonaparte admitted the doctrinal superiority of Islam because it suited his despotism, but he sought the alliance of Islam in order to help his plans outside Egypt, and, as history shows, instead of finding there an ally, he found only dangers and enemies, battles to be fought and peoples leagued against him. F. J. DUPRÉ.

Cyprus: A Short Account of its History and Present State. By Colonel A. O. GREEN. M. Graham Coltart, Kilmacolm, Scotland. 2*s*. 6*d*. net.

This account of Cyprus is drawn up from notes taken by the author when he paid a short visit to the island in 1896: but he has brought his information as far as possible up to date. The book is written in an easy style, and is well illustrated. It is strange at the present time to be reminded, as we are in the Appendix, that by the Cyprus Convention, a "Convention of Defensive Alliance between Great Britain and Turkey," signed on the 4th June, 1878, "we undertook in the face of the world, under certain contingencies, *to defend the territories of Turkey in Asia by force of arms*" (p. 116). Our object in making this Convention was doubtless to prevent the aggrandisement of Russia. We are now reaping what we have long been sowing in our unwise and unprincipled policy of "maintaining the integrity of the Ottoman Empire." Cyprus has thriven much since its deliverance from the Turkish yoke. Whether it will ultimately fall to Greece remains to be seen. W. ST. CLAIR TISDALL.

Lord Kitchener and His Work in Palestine. By SAMUEL DAICHES. London: Luzac and Company. 2*s.* 6*d.* net.

This interesting little book, which contains the substance of a Lecture delivered before the Society of Biblical Archæology not long since, reminds us all of a very important part of the life-work of the eminent man who is now Lord Kitchener of Khartoum. Comparatively few people are aware that between the years 1874 and 1878 Lieutenant Kitchener, as he then was, working under the auspices of the Palestine Exploration Fund, completed the Survey of Palestine and Syria, which has not only added immensely to our previously very slight and inaccurate knowledge of the country, but has resulted in the identification of not a few scenes famous in Bible history. The extraordinary amount of zeal, energy and perseverance then shewn by the young soldier gave promise of a very useful career, and this has since been fully carried out. At first young Kitchener was working with Lieutenant (afterwards Colonel) Conder, who later distinguished himself in Archæology; but on Conder's retirement he took command of the expedition. This book gives interesting details of the work of the party, telling, for instance, of the murderous attack on them made by some Moslems at Safed in June, 1875. Lieutenant Conder, who was seriously injured in it, says that his own escape from death was due to Kitchener's "cool and prompt assistance" and courage. He adds that Kitchener's own escape was "unaccountable." Dr. Daiches adds to the value of his book by giving us a number of extracts from Kitchener's Reports to his Society. They are still of interest as shewing the ability and earnestness with which the young R.E. lieutenant devoted himself to success in the task committed to him.

W. ST. CLAIR TISDALL.

Christian Literature in the Mission Field. By Rev. J. H. RITSON, D.D. Pp. 150; small 8vo. Edinburgh.

This is a book whose importance is out of all proportion to its size, for in less than 150 small octavo pages it reviews the literary activities of all the missionary societies of the world. The author representing the Literature sub-Committee of the Continuation Committee, places before the societies "the results of an investigation into the needs of the mission field for Christian literature, and the extent to which those needs are being met by various agencies." The result is a great mass of information, but not at all an undigested mass.

The treatment is both intensive and extensive; for example, we learn of the sixty odd Mission Presses at work in India, and also in detail where literary work is most, and where least, developed on the mission field. Some well-merited criticisms of existing methods are recorded—*e.g.*, "The most serious defect in the literature organisation of India is the lack of a thorough system of 'distribution.'" Now what is true of India is true of the Moslem world, for example, and this very point was most seriously considered at the second meeting of our Lucknow Literature Committee in November, 1913. It cannot be too strongly enforced that for every "literature-producing" missionary appointed one other should be set apart as "distribution agent," and the latter should have had "business experience." Valuable constructive suggestions are offered in the closing chapter, entitled "Lines of Development"; it is not intended that they should form more than a basis for discussion and effort. We most cordially commend this volume to every missionary secretary. A. T. UPSON.

Miss Louise Marston's Stories. Christian Literature Society, London. 1915.

Miss Louise Marston, of the Zenana Bible and Medical Mission, went to India in 1882, some thirty-three years ago. Consequently she has considerable knowledge at first hand of things Indian and of the people of the land. The following is a list of those stories which deal with Islam and missionary work among Moslems.

Riches that Fail not. A story of how throughout medical and zenana work the inmates of Mohammedan homes learn to see the light, while education is influencing the lives of Mohammedan men. It also brings out the value of the earnest consistent Christian life in the eyes of Hindus and Mohammedans. Price 5 and 8 annas.

Amir Ali's Vision. The story of how a young Mohammedan was stirred and inspired by a vision. It is the story of a spiritual experience not very common, but as real to-day as when Saul of Tarsus was converted, and perhaps more frequent than we often suppose. It specially appeals to students. Price 6 annas.

Ahmad Shah's Decision; or, Choosing the Highest. The same characters appear in this as in *Amir Ali's Vision.* Like that story it also appeals specially to students. And it is also a story that chiefly refers to Mohammedans and to the way in which certain aspects of the teaching of Christ, appeals to them. Price 6 and 12 annas.

Translations in Vernaculars.

The following editions of Miss Louise Marston's stories have appeared in the vernaculars :—

Published at the Christian Book Store, Ludhiana : *Hira's Quest,* Persian and Roman Urdu ; *Rampal Singh's Surrender* (out of print), Roman Urdu ; *The Highest Honour* (out of print), Roman Urdu ; *Riches that Fail not* (out of print), Roman Urdu ; *Nirmol's Choice* (out of print) ; *The Strength of Love,* Persian Urdu ; *Victory or Defeat,* Urdu (shortly).

Published by the North India Tract and Book Society, Allahabad : *Rampal Singh's Surrender,* Hindi ; *Hira's Quest,* Hindi ; *Nirmol's Choice,* Hindi ; *The Call of the King,* Hindi (in the press).

At the Methodist Publishing House, Lucknow : *Shua-I-Nur,* Persian Urdu ; *Amir Ali's Vision,* Persian Urdu ; *The Call of the King,* Persian and Roman Urdu (in the press).

At 23 Chowringhee Road, Calcutta : *Rampal Singh's Surrender,* Bengali ; *Hira's Quest,* Bengali ; *Nirmol's Choice,* Bengali ; *Monica's Story,* Bengali.

At the Nile Mission Press, Cairo : *Riches that Fail not,* Arabic ; *Amir Ali's Vision,* Arabic ; *Victory or Defeat,* Arabic.

Arabic Self-Taught (Syrian). By A. Hassam. Fifth edition. Revised and enlarged by Rev. N. Odeh. E. Marlborough and Company, London. Pp. 128. 1915. Price : Paper 2*s.*, cloth 2*s.* 6*d.*

The present edition is, to all intents and purposes, a new work. In carrying it out the publishers have had the assistance of one who has been many years in Palestine and Egypt as a missionary. As a pocket manual it is in every way satisfactory. The outlines of grammar are clear and the vocabularies well selected. Needless to say, the manuals of this series are guides to the spoken language and not to the classical.

S. M. Z.

The Modernizing of the Orient. By CLAYTON SEDGWICK COOPER. London: T. Fisher Unwin. Pp. 353. 1915.

This book presents a concise review of conditions as they exist throughout the entire Orient from Egypt to China, and an able discussion of the relation which Western civilisation bears towards these conditions. The writer takes a very common-sense attitude in his attempt to penetrate the future possibilities and final results upon the Orient of its contact with the Occident. He seems to think that the hope of the East lies in proper education, that is an education which, while enabling the East to obtain a practical grasp of things and fitting its youth to take hold and develop the wonderful resources there lying dormant and thereby raise economic standards, yet will develop personality and furnish " a life force " in Christianity. The author fully appreciates the essential part which economic conditions play here, but deplores that form of materialistic education which has developed as the result of preparing students for special positions and government posts instead of for life and an over-emphasis of mechanics, schedules, lifeless systems and examinations. Furthermore, the Oriental student is handicapped with that heritage of memory education which has so long blighted individuality and initiative in the East.

It is neither the expectation nor desire of the writer to see the Christian civilisation of the West transplanted in its entirety to Eastern soil. But he hopes for the ingrafting of the best Christian principles to supply the life-giving element lacking in the East and the retention of the virtues inherent in Oriental life.

Throughout the book the work of Christian Missions, especially in the line of education and medicine, is highly commended. One catches the author's own enthusiasm for and appreciation of things Oriental.

G. C. BURKERT.

The Sudan and its Evangelisation. Five Studies on the problems of the Sudan. By D. N. MACDIARMID. Brown, Prior and Company, Melbourne. Pp. 56. 1915.

A brief study text-book prepared by the organising secretary of the Australian and New Zealand branches of the Sudan United Mission, based upon other authorities to which reference is made in every chapter. The last of these five excellent studies is on the unoccupied Sudan, and is a strong appeal for workers. The book has no illustrations, and the map is on too small a scale to be of any value.

S. M. Z.

SURVEY OF RECENT PERIODICALS

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I. GENERAL.

A Missionary Survey of the Year 1915. J. H. Oldham. *International Review of Missions.* JANUARY, 1916. A general survey, which includes references to Moslem problems under the sections on the Dutch East Indies, British India, the Near and Middle East.

Unsere Neu-Orientierung gegenüber dem Islam. Friedrich Würz. *Evangelisches Missions-Magazin*, Basel. JANUARY, 1916. An address delivered at the Herrnhut Missionary Conference, October, 1915. (Reprinted as a pamphlet, price 20 pf.).

The Future of the Moslems. Rev. S. M. Zwemer, D.D. *Missionary Review of the World*, New York. JANUARY, 1916. An address delivered under the auspices of the American Christian Literature Society for Moslems on October 1st, 1915, at New York.

The Wider Field : Moslem Problems. *United Free Church Record*, Edinburgh. DECEMBER, 1915. The great problems of Missions to Moslems as affected by the war. "There are far more missionaries to Moslems in Great Britain and America at this moment—waiting, eager hearted, to get back to their posts—than there are in the mission fields of the Near and Middle East."

Advent Thoughts by Missionaries in Moslem Lands : (1) THE FUTURE OF ISRAEL AND ISLAM, IS THERE A CONNECTION ? F. Johnson, M.B. (2) THE TIMES OF THE GENTILES, FULFILLED. Rev. W. Stanley. *Church Missionary Review.* DECEMBER, 1915.

II. SOURCES OF ISLAM IN ARABIA.

III. HISTORY OF ISLAM UP TILL RECENT TIMES.

An Anglo-Saxon King proclaims the Unity of Allah and that Muhammed is his prophet. Professor H. M. Léon. *Islamic Review.* FEBRUARY, 1916. A discussion of the various theories concerning the coin of King Offa of Mercia with the Arabic inscription, preserved in the British Museum.

The Debt of Civilisation to the Arabs (i.), (ii.). S. H. Leeder. *Islamic Review.* FEBRUARY-MARCH, 1916. A general sketch in appreciation of Arab influence on Europe, especially in philosophy and natural science.

IV. KORAN, TRADITIONS, THEOLOGY, etc.

The Psychology of the Persian (mystic) Philosophers (iii.). Jalal-ud-din Rumi. *Islamic Review.* DECEMBER, 1915. An account, somewhat fulsome in praise, of the founder of the Mawlavi sect of dervishes. IV.—Muslih-ud-din Sa'di-al-Shirazi. JANUARY, 1916. Author of The Qulistan, the Bostan and Pand-Namah.

The Use of the Apocrypha by Moslem Writers. Rev. D. S. Margoliouth, D.Litt. *International Journal of Apocrypha,* London. JANUARY, 1916. Reprinted from THE MOSLEM WORLD. OCTOBER 1915.

An English Translation of the Holy Quran. *Islamic Review.* DECEMBER, 1915. A repeated notice of the English translation of the Koran to be published at Woking, with an exposition of Surah I.

V. RELIGIOUS AND SOCIAL LIFE OF ISLAM.

Medicine in Persia. J. Davidson Frame, M.D. *Crouse-Irving Bulletin,* Syracuse, New York. JUNE, 1915. Some popular ideas as to disease and its treatment by native "doctors" in Persia.

Some native Sayings and Superstitions current in Nigeria. J. Lowry Maxwell. *The Lightbearer,* London. DECEMBER, 1915.

VI. POLITICAL RELATIONSHIPS.

Lower Mesopotamia. H. Valentine Geere. *United Empire,* London. JANUARY, 1916. A general description showing the importance of freeing the region from Turkish rule by the present campaign. "The entire plain, which disputes with the Nile Valley the right to the title of 'the Cradle of Civilisation,' is to-day little better than a vast wilderness. But we know that formerly . . . it was almost incredibly fertile and prosperous; and should Great Britain, as one result of the present war, make herself responsible for its future, there can be no doubt that it would once more return to its former state, to the gain of its inhabitants, of ourselves and of the world at large."

Mohammedanism and the Eastern Question. Rev. A. Ramsay. *The Presbyterian Messenger,* London. FEBRUARY, 1916. A general appreciation of the strategic importance from the religious point of view of the city of Constantinople.

Recent Events in Persia. Dr. Catherine M. Ironside. *Church Missionary Review,* London. JANUARY, 1916. An account of the course of events in 1915 by a member of the C.M.S. at Ispahan, showing how averse the Persians were to see the missionaries go, and what a bitter disappointment it was for them to obey the Government order.

Is there room for the Jews? Rev. S. B. Rohold, F.R.G.S. *Missionary Review of the World*, New York. DECEMBER, 1915. After showing how a considerable number of modern Jews have risen to prominent official positions in various countries, the author, who is President of the Hebrew Christian Alliance of America, urgently pleads that Palestine be restored to the Jews at the close of the present war and placed under the government of Egypt.

The Armenian Race undergoing Assassination. Rev. Jas. L. Barton, D.D. *Christian Intelligencer*, New York. JANUARY 5th, 1916. A sketch of the Armenian people down to the present time, showing their intellectual superiority to other races in the Turkish Empire.

Les Origines du Mouvement arménien. F. Macler. *Foi et Vie.* DECEMBER 16th, 1915. An extended review of "Haykakan charjman nakhapatmouthiun" (Origins of the Armenian Movement), by Miqayël Varandian, published Geneva, 1912. After testifying to the inherent qualities of the Armenian race, Varandian shows how it still possesses great potentialities, despite all the persecutions systematically brought to bear upon it by the Turks. "Ce peuple s'était européanisé par le fait que dès les premiers siècles de son existence historique il avait cultivé toutes les branches de la civilisation. . . . La charrue et la caravane furent les deux puissants leviers de la civilisation arménienne." Of special interest are the account of the relations with Russia through the centuries, and that of the different development of the Armenians under Russian and Turkish rule. "Il est vrai que les Arméniens de Russie, grâce à leur situation géographique et à leur passé historique, pouvaient assez aisément tenir tâte à la domination de l'Islam ; mais la culture intellectuelle de la nation, l'étude de la langue, de l'histoire et de la littérature arméniennes étaient, chez eux, moins avancées que chez leurs frères de Turquie ; et la conscience nationale était, aussi, bien moins intense que chez les Arméniens soumis au joug ottoman."

VII. HISTORY OF MOHAMMEDAN MISSIONS.

Muhammedanermission im Mittelalter (i.). Pfarrer A. Graf. *Evangelische Missions-Zeitschrift.* FEBRUARY, 1916. An interesting account of the relations between the Coptic, Nestorian, and Mediæval Churches generally and the earliest Mohammedans, including references to individual Christian writers against Islam—*e.g.*, Petrus Venerabilis.

Der Dominikanermönch Ricoldus und seine Missions-Reise nach dem Orient. Hermann Barge. *Allgemeine Missions-Zeitschrift.* JANUARY, 1916.

Luther's Stellung zum Islam und seine Ubersetzung der Confutatio des Ricoldus (i.). Hermann Barge. *Allgemeine Missions-Zeitschrift.* FEBRUARY, 1916. Some account of the history of what was "almost the only source of Martin Luther's information concerning Islam."

A Survey of Islam in Africa. Rev. G. T. Manley. *Church Missionary Review*, London. JANUARY, 1916. A study of the distribution of the Moslem population of Africa and of the missionary forces at work, "so that if any forward movement be called for after the war, it may be known upon whom lies the responsibility of arousing the conscience of the Church." The author's conclusion is that "the onward march of Islam in Africa has not been so remarkable or so rapid as is sometimes supposed, nor is the problem of bringing the Gospel to the Mohammedans of Africa so hopeless as is sometimes imagined."

Across Africa. W. J. W. Roome. *The Lightbearer*, London. DECEMBER, 1915. A sketch of Mr. Roome's recent tour from Egypt to the mouth of the Congo to settle the Heart of Africa missionaries at Niangara and Bambili.

VIII. THEOLOGICAL AND APOLOGETICAL.

A "Story of Islam" (ii.), (iii.). J. Parkinson. *Islamic Review.* DECEMBER, 1915—MARCH, 1916. Continuation of the hostile criticism begun in November of Mr. T. R. W. Lunt's "Story of Islam."

The Cry on the Cross. J. Parkinson. *Islamic Review.* MARCH, 1916. A discussion of Professor D. B. Macdonald's answer to Question I. in THE MOSLEM WORLD, January, 1916.

The Moslem World

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EDITORIAL

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THE HEART OF OUR MESSAGE

ONE of the sublimest prophecies uttered by Christ were His words in the house of Simon the leper: "Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Dean Alford sees in this announcement a distinct prophetic recognition of the existence of written Gospel records, by means of which alone the deed related could be universally proclaimed. When we realise that this incident of the Gospels is now recorded in more than four hundred languages, the audacity, scope and accuracy of these words of Christ amaze us. Who but the Son of God would have dared to contemplate so calmly the world-wide extension of His Kingdom; who but He who knew the future with all its difficulties and faced it without discouragement and with the absolute certainty of the accomplishment of His divine purpose? The fragrance of the broken alabaster box has come down the ages and reached every people.

The articles in this number of our Quarterly on the Bible and its power among Moslems, emphasise once more that the distribution of the written Word of God has ever proved the best method for pioneer work in all Moslem lands. The intensive and extensive results of the work of the Bible Societies in the Moslem world have never been sufficiently recognised and can scarcely be

NOTE.—Readers of this Review are reminded that the publishers do not necessarily endorse the particular views expressed in the several articles or on any of the pages of the Review.

exaggerated. For over a century the Bible has been as leaven in the world of thought among Moslems. It has modified their outlook on life, changed their standards of ethics, challenged their conception of history and compelled a re-adjustment of their judgment of the Christ. In all of these particulars we may note that the disintegration of the old Islam and the attempts towards reform have been occasioned if not caused by the teaching of the Scriptures.

Translations of the Koran into a score of languages other than Arabic exist, but these translations are, as regards the common people, rare, expensive and necessarily utterly inferior to the original in style and force. The Bible, on the other hand, has been translated into every tongue and is the cheapest as well as the best printed book in the Near East, nor has its beauty or power been lost in these many excellent translations. The Arabic Koran, because of its obscure style and archaic diction, is a sealed book even to Arabic-speaking races, while the Bible uses the language of the cradle and the market-places. When we study the record of individual Moslem conversions, it is remarkable how in nearly every case it was the perusal of the Scriptures that led to the discovery of self and a desire to know the friendship of Christ. The Bible is at once our strongest weapon of conquest and our most inoffensive method for constructive work. The Bible strikes at the very root of Islam by placing the sublime story of the life of our Saviour over against the artificial halo that surrounds the popular lives of Mohammed. No Moslem can read the Sermon on the Mount without seeing in it an indictment of popular Islam.

The distribution of the Scriptures is permitted nearly everywhere. In the heart of Arabia, on the borders of Afghanistan, and in the most distant villages of the Egyptian Sudan, the Bible finds eager purchasers. Every missionary to Moslems should himself strive to be a colporteur, as every colporteur in Moslem lands is a real missionary. No other method can take the place of this: "for the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to

the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

Age-long prejudice and adamantine opposition can be met by the distribution of God's word; for "Is not My word like fire," saith Jehovah, "and like a hammer that breaketh the rock in pieces?" We, therefore, plead for even more systematic, tactful and widespread distribution of the Scriptures than is at present being carried on. God's ploughshare has done its work through this war. Old institutions, old ideas have been broken up, and hearts have been made contrite through sorrow, disappointment and chastisement.

Behold a Sower goes forth to sow; and as He sows we may sing in utter confidence the song of the husbandman: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

S. M. Zwemer.

THE EDUCATED MOSLEMS IN BENGAL

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In point of numbers, the Moslems of Bengal exceed the Hindus by three and a quarter millions. It is, therefore, a matter of concern that they have so few educated men to take the positions in public life which that preponderance entitles them to expect. For it should be borne in mind that more than one-third of the Moslems of British India reside in this province, viz. : 24,237,228.*

Now undoubtedly one main contributory cause of the dearth of educated public men is the fact that well over twenty millions of the community are engaged in agricultural pursuits, having until recently little or no taste for modern education, but rather a positive prejudice against it. The consequence is that in all other occupations the Hindus greatly outnumber them. Further facts only serve to emphasise their backward condition. Less than a million are returned as able to read and write, while only 62,000 are literate in English, 38,784 of these being adults. True, in the last ten or fifteen years there has been a remarkable awakening among the Moslems of Bengal to the need for education, but again the figures when examined are significant. In this time there has been an increase of no less than 462 per cent. in the number of Moslem scholars attending the public institutions of the province, and this has synchronised with a steady decline in the number of pupils attending schools of the antiquated Moslem type ; so much so indeed, that to-day 92 per cent. of the Moslems under instruction are attached to public institutions. Nevertheless, Government Education Reports have re-

* Cf., Moslem World, January, 1914. "Islam in Bengal," by Rev. J. Takle.

peatedly called attention to the fact that this progress has been almost entirely confined to the lower stages. A glance at the following figures will make clear the present situation* :—

Department.	Moslems, actual number.	Approx. percentage of whole.
Primary Schools ...	592,660	56
Secondary Schools ...	235,025	36
Arts and Professional Colleges	1,532	12

It is evident, therefore, that the Moslems of Bengal are contributing an infinitesimal fraction of their huge community to the pursuit of higher education. And yet there are signs of a growing desire to push on into the higher stages, so that in view of what has already been achieved in the elementary departments, we should not despise the day of small things. Only ten years ago the total number of Moslem students in arts and professional colleges was but 608, or about five per cent. of the whole.

Our present concern, however, is with that fraction of the community, the 38,000 educated men—or at least as many of them as claim to have had a modern education—and their influence upon the times. As we have seen, about 1,500 of these are still students, reading in the various colleges affiliated with the Calcutta University. Very naturally the Calcutta colleges claim a large proportion of this number—St. Xavier's College itself having no less than 138. Next in order of importance as centres patronised by Moslem students come Dacca, Rajshahi, Comilla, Mymensingh and Chittagong. The large remainder of this educated community comprises traders, men in the public administration departments, teachers and the professional and leisured classes.

These are the men who from their privileged position see the needs of the time as the mass cannot, and should, therefore, be giving heart and soul to the task of shaping public opinion. But what are the facts ? With exceptions here and there, it is precisely in this respect that

* The writer is indebted for these figures to the Assistant D. P. I. for Mohammedan Education in Bengal.

they are found to be sadly wanting. Now, it will serve no good purpose to contend that in this matter they are little worse than their Hindu neighbours. That may be true, but the needs of the Moslem community are so clamant that no excuse can withstand the reproach that the present-day influence of these educated men counts for very little. It is to be feared that the severe censures passed by Mr. S. Khuda Bakhsh on this class generally,* apply only too truly to many in Bengal. The culture which they have received is, in many cases, merely superficial. It has not made for integrity of character, independence of judgment or the dissipation of prejudices. In the case of the well-to-do it has brought an increase of luxuries and expensive and indolent ways of living, not to speak of drinking and gambling. Others again, who have on the strength of their scholastic attainments secured good positions, seem bent on a career of self-aggrandisement. The idea that their very position makes it imperative that they should espouse the cause of the people apparently does not occur to them. A little while ago, *The Mussulman*, a Calcutta weekly, published in English, was lamenting that the Secretary of the Moslem League, of which we hear much in Bengal, had become inactive and even guilty of gross mismanagement. The matter was taken up in a contemporary paper by a Moslem gentleman, who pointed out that it was not the secretary who was to blame, but the selfish indolence of the Council members and other office-bearers who are subordinating the needs of the community to their own ambitions. He then proceeded to say, " The fact is, the so-called civilisation and the so-called higher and collegiate education are made instruments for our own selfish purpose to become famous or rich—and not as stimulants to serve others. The spirit of service should be awakened in us. I am not sure whether even the highest university education has that element in it which will shake us to our very foundation and help us to direct our activities in the service of our brethren."

* See, " Thoughts on the Present Situation " in " Essays Indian and Islamic," by S. Khuda Bakhsh, M.A. Probsthain and Company, London.

That is a statement which makes any further comment unnecessary.

Again, we fear that in many cases the light of western learning has done only too well its destructive work among old habits and beliefs, and the labour of reconstruction is being left unattempted. We are speaking now of educated men who are themselves in need of sympathy and guidance. Religion for the time being has lost its hold on them, and they are adrift. In secret they criticise the old system in which they have been brought up, but to confess to that openly would be to provoke censure and ostracism.

Such a state of things amongst the front rank men is fraught with the gravest peril for those of the younger generation who, in their turn, are aspiring to learning and position. For while the old conservative party look with suspicion upon these "modern men," and lament the decay of true religion, numbers of young students consider it becoming to think and act as their educated elders do.

On the other hand, we find to-day that some of the educated minority are very active. They have begun to associate themselves with prominent men of the old school, in plans for educational and religious reform in Bengal. Encouraged no doubt by the rapid strides which elementary education has made in their midst, they are securing from the Government measures which will greatly improve the educational facilities offered to Moslems.

Considerable activity, too, has been shown of late in the propaganda of Islam. This is the work of the Moslem Mission, financed and directed by the "Society of Learned Men of Bengal." The Mission is employing paid agents as preachers, and one of their vernacular papers, *Muhammadi*, a Bengali weekly, only the other day advertised their "Theological College," situated in the suburbs of Calcutta, as well-equipped "for the preparation of worthy preachers of Islam." This party has realised too the importance of the press. The *Muhammadi* keeps its readers regularly informed about the work of the mission and the fruits of preaching.

Some months ago they started a new monthly magazine in Bengali entitled *Al Islam*. The contributions are from leading Moslems, some of them university graduates. In this way modern Moslem scholarship is being devoted to the cause of orthodox Islam. But that is not the only purpose to which these writers are giving their services. The proprietors of the magazine have made it clear that one of their main objects in introducing it is to answer the misrepresentations and calumnies of Christian missionaries. The very first issue contained an article under the title, " Where is the original Bible ? " The author, after making references to western critics, ridiculed the idea that Matthew was the author of the Gospel bearing his name, and concluded by promising his readers that he would continue the series and prove that the books of the entire Bible are similarly based on a tissue of falsehoods. The same magazine has had a number of articles on the Christian doctrine of the Atonement. The author of them is out to win a victory for his side at all costs, and he is clever enough to know that he will achieve this in part through the merriment his jokes are calculated to excite. Again, under the title of " The Muhammadan Reform Society," these leaders have been publishing a series of cheap booklets to meet the needs of the time as they see them. One tract is entitled, " Was Jesus Sinless ? " and another, " The Destroyer of the Trinity." There is an absence of the customary reverence felt even by Moslems for Jesus Christ which, together with coarse jests and indecent suggestion, make these tracts painful reading.

This aggressive attitude is provoked, we are sure, by a number of causes. On the face of it, it is an attempt to answer recent additions in Bengal to the literature of Christian missions. But one can also see the influence of rationalistic literature from the west and the effect of the new attitude of the Ahmadiya sect towards our Lord. There is yet another reason. The opinions of advanced Moslem thinkers like Cheragh Ali, Sir Syed Ahmad Khan, Sir Syed Amir Ali and Mr. Khuda Bakhsh as to the origins of the Koran and the Mohammed of tradition, are beginning to tell in Bengal. Direct proof

of this is to be seen in the recent publication in Calcutta of a thoroughly rationalistic treatment of Mohammed's career. This book, written in Bengali, follows the lead of the above-mentioned writers, and dispenses with the miracles and supernatural elements usually connected with his life. A similar attitude is occasionally shown by students and other educated Moslems who correspond in the *Epiphany*, a well-known weekly leaflet edited by the members of the Oxford Mission, Calcutta. In the conflict of views between the conservative and more liberal correspondents, it is most refreshing at times to find Moslems making a bold stand against their co-religionists for the sinlessness of Christ, the frailty of Mohammed and the folly of polygamy. This new freedom of speech and the independence of opinion it betokens have alarmed the orthodox party; they see that it is weakening their influence with those who are at the parting of the ways, and so, believing in the old maxim that the best method of defence is attack, they have entered the lists with the weapons we have cited.

In view of all these facts then, what principles should guide us in approaching the educated Moslem? In the first place, we should aim at getting the conservative man to read the works of advanced Moslem writers, in order that he may see for himself what some of his own community have to say about Mohammed, the Koran and the social laws of Islam. The time is close at hand when we shall be able to effect an entry by the very breach these writers are making. Again, we should make it our business to seek out those in whose mind and heart a work of preparation has already been begun. We shall find some in whom there is a feeling amounting almost to sensitiveness that all is not right with the old system; that Islam fails to supply that which satisfies the hungry soul. Where personal intercourse with such is not possible, we suggest the preparation and dissemination of a special type of literature. At present we have only a few good books for this purpose. Mention may be made of Mr. Takle's "Sirat ul Mustakim," in which "the straight path" is shown to be the new way to the Father, a filial relationship, trust and love; and

"Ghulam Jabbar's Renunciation," by Mr. Goldsack, the story of a Bengali student's search after truth. Another little book which we have found useful is Mr. D. J. Fleming's studies, "The Positive Life." It has been widely felt, too, that the time is opportune for a paper, after the style of the *Epiphany*, but especially for Moslems. We have abundant evidence that educated men are ready to correspond, and such a paper has a way of reaching people otherwise inaccessible.

There remains the question of the students. In the opinion of many these are the most promising class of all. We should do well, therefore, if we gave them more attention than we have been doing. In these days of a new desire for learning, we ought to be on the threshold to meet young lads as they step out to try their fortunes in a larger life. Very frequently they are all too conscious of the handicap with which they start their scholastic career, and it does not require much to discourage them. Their examination results, when compared with those of the Hindus, show up poorly, and the Hindus again have got the start of them in the matter of scholarships and hostels. Even Christian Missions seem to have gone out of their way to do all for the Hindu student and next to nothing for the Moslem—witness, for instance, the rarity of a mission Hostel for Moslems. We believe it to be possible, therefore, at the present time, to be of real service to them in educational matters. And, what is more, we shall discover that they are quick to appreciate any kindness shown them. A little consideration and some practical help along these lines is going to make it easier for some of them to shake themselves free from old prejudices. As it is the older ones are reading and thinking for themselves. We meet quite young men who are in touch with the most advanced Moslem thought in India. They subscribe to the *Review of Religions*, and follow the movements of the Moslem Mission in England. An increasing number are willing to read the Bible, and so tacitly at least admit its integrity. A few are really anxious to know what Jesus was and said and did. Surely these facts constitute a most remarkable opportunity. We do not say that the

number of such young men is large, though it is probably larger than we know ; but consider their importance for the future. Mr. Khuda Bakhsh's words about them are worthy of our most serious thought : " Our hope centres in the younger generation, with its deeper beliefs, greater generosity, fewer prejudices, and sounder education, and we trust that they will prove themselves equal to the task which lies before them. They have a noble mission to fulfil, and that mission is to educate their co-religionists in breadth and sympathy, which are the only possible means of diminishing prejudices and breaking down barriers. Their mission, further, is to illustrate by their own lives the union of faith with knowledge, the combination of intellectual activity with moral purpose and directing ideals, and, finally, to exemplify the eternal supremacy of righteousness." Noble words, but what do they mean to us ?

L. Bevan Jones.

THE 'AKIKA SACRIFICE

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AMONG the many points of contact between Christianity and Islam (and the points of departure, from which the faithful missionary can launch out into the very heart of the Gospel message), there is one which has not received the emphasis it deserves. I refer to the *'Akika* ceremony, observed by every Moslem household throughout most Moslem lands after the birth of a child, concerning which the Traditions are so full. According to Moslem religious law, the expiatory sacrifice is made on the seventh day; it is commendable on that occasion to give the child its name, shave off the hair on its head, make an offering to the poor, and kill a victim. According to some authorities, if the offering of the *'Akika* has been neglected on the seventh day by the parents, it can be done afterwards by the child himself when he has become of age.

The root of the word *'akika* is *'akka*, he clave, split, rent. It is used especially in regard to the cutting off of an amulet when the boy becomes of age. It is also used in the expression "*Akka bi sahmi*" (He shot the arrow towards the sky), or of the sacrifice of *'Akika* (He sacrificed for his new-born child). It is interesting to note that the use of this word in every connection seems to have reference to expiation or redemption. According to Lane the arrow as well as the sacrifice was called *'akika**: "and it was the arrow of self-excuse: they used to do thus in the Time of Ignorance (on the occasion of a demand for blood-revenge); and if the arrow returned smeared with blood, they were not content save with the retaliation of slaughter; but if it returned clean, they stroked their beards, and made reconciliation on the condition of the blood-wit; the stroking of the

* Lane's "Arabic-English Lexicon," Vol. V., *sub voce*.

beards being a sign of reconciliation ; the arrow, however, as Ibu-ul-'Arabi says, did not return otherwise than clean. The origin was this : a man of the tribe was slain, and the slayer was prosecuted for his blood ; whereupon a company of the chief men collected themselves together to the heirs of the slain, and offered the blood-wit, asking forgiveness for the blood ; and if the heir was a strong man, impatient of injury, he refused to take the blood-wit ; but if weak, he consulted the people of his tribe, and then said to the petitioners, ' We have, between us and our Creator, a sign denoting command and prohibition : we take an arrow, and set it on a bow, and shoot it towards the sky ; and if it return to us smeared with blood, we are forbidden to take the blood-wit, and are not content save with the retaliation of slaughter ; but if it return clean, as it went up, we are commanded to take the blood-wit ' : so they made reconciliation."

The word *'akika* in Moslem literature, however, no longer refers to the ceremony of the arrow which belongs to the Time of Ignorance. *'Akika* in Tradition signifies : either the hair of the young one recently born, " that comes forth upon his head in his mother's womb," some say of human beings only and others of beasts likewise ; or the sheep or goat that is slaughtered as a sacrifice for the recently born infant " on the occasion of the shaving of the infant's hair on the seventh day after his birth, and of which the limbs are divided and cooked with water and salt and given as food to the poor." Ez Zamakhshiri " holds it to be thus called from the same word as applied to the hair ; but it is said to be so-called because it is slaughtered by cutting the windpipe and gullet and the two external jugular veins."

The *'Akika* sacrifice is referred to in nearly all the standard collections of Tradition, generally under *Bab-an-Nikah.* In books of *Fikh*, it is mentioned under the head of " sacrifice " and " offerings." The most detailed account of *El 'Akika* I have found in the celebrated book on *Fikh*, by Ibn Rushd el Kartabi. He treats this subject under six heads : (1) On whom it is incumbent ; (2) Where ; (3) For whom it should be offered and how

many offerings should be made; (4) The time of the ceremony; (5) Its manner; (6) What is done with the flesh.

"Now in regard on whom it is incumbent one of the sects, namely the literalists, say that it is necessary in every case, but most of them say it is only following the custom of the Prophet (*sunna*), and Abu Hanifa says it is not incumbent and not *sunna*. But most of them are agreed that he means by this that it is optional. And the reason for their disagreement is the apparent contradiction of two traditions, namely, that a tradition of Samra concerning the Prophet reads, 'Every male child shall be redeemed by his *'akika*, which is to be sacrificed for him on his seventh day, and so evil shall be removed from him.' This tradition would indicate that the sacrifice was incumbent: but there is the evident meaning of another tradition which reads as follows: 'When Mohammed was asked concerning El 'Akika he said, "I do not love *El 'Akuk* (ungrateful treatment), but to whomsoever a child is born let him make the ceremony for his child." This tradition infers that the custom is praiseworthy or allowable, and those who understand from it that it is praiseworthy say that the *'Akika* is *sunna*, and those who understand from it that it is allowed say it is neither *sunna* nor incumbent. But those who follow the tradition of Samra say it is incumbent. In regard to the character of the sacrifice, all the learned are agreed that everything that is permitted in this respect for the annual sacrifice is permitted in the case of the *'Akika* from the eight classes of animals, male and female. Malik, however, prefers the ewe as a sacrifice in his sect, and he disagrees whether the camel or the cow is sufficient. The rest of the authorities on Fikh say that the camel is better than the cow and that the goat is better than the sheep. And the reason for their disagreement is again due to the discrepancy of Tradition. For the Traditions of Ibn Abbis say that the Prophet of God performed the *'Akika* ceremony for Hassan and Hussain by a ram for each. Another saying of his is, 'For a girl a ewe and for a boy two ewes, according to Abu Dawud.'

" In regard to the one for whom the ceremony is performed, the majority of them are agreed that the *'Akika* should be performed for the male and the female in infancy only. The exception to this is El Hassan, who says no *'Akika* shall be given for the girl, and some of them allow the *'Akika* to be performed for adults. And the proof with the majority of the authorities that it is limited to infants is the saying of Mohammed ' on his seventh day,' and the proof of those who disagree is the tradition related by Annis, that the Prophet performed the ceremony of *'Akika* himself when he was called to be a prophet. ('Akka 'an nafsihi ba'adma bu'atha b'n nabuwa). Proof that it is allowed for girls is his saying, ' for a maiden one ewe and for a boy two.' On the other hand, the proof that it should be limited to the male infants is his saying, ' Every boy child is under obligation to have his *'Akika*.' But as regards the number of victims the learned are also disagreed. Es Shafi, however, says, and with him agree Abu Thaur and Dawud and Ahmad, ' The *'Akika* of the girl to be one ewe and of the boy two.' And the cause of their disagreement is the disagreement of Tradition. For we have a tradition of Um Karz related by Abu Dawud, that the Prophet said in the *'Akika* the boy shall have two similar ewes and the girl one. And this undoubtedly means that there shall be a difference in the number of victims in the case of the boy or the girl. The other tradition, however, that Mohammed himself performed the ceremony for Hassan and Hussain with one ram each, compels a different interpretation.

" As regards the time of this ceremony, the majority are agreed that it shall be on the seventh day after birth. Malik does not count in this number the day on which the child is born, if he is born in the daytime. Abd ul Malik, however, counts it in. Ibn el Kasim says if the *'Akika* is performed at night time the hair of the sacrifice shall not be cut off. The companions of Malik disagree regarding the time of the cutting of the hair. It is said to be the usual time of the sacrifice, namely forenoon. Others say immediately after dawn, basing their statement upon what is related by Malik in his Hadaya. And

there is no doubt that those who permit the annual sacrifice at night permit this sacrifice also. It is also stated that the '*Akika* is permitted on the 14th day or the 21st.

" As regards the *sunna* of this ceremony and its character, it is like the *sunna* of the annual sacrifice, namely, that the victim must be free from blemishes as in that case, and I know no disagreement among the four schools in this respect whatever.

" As regards the flesh of the victim and its skin and the other parts, the law is the same as in regard to the flesh of the annual sacrifice, both as regards eating, alms to the poor, and prohibition of sale. All authorities are agreed that formerly the head of the infant was smeared with blood in pre-Islamic times, and that this custom was abrogated in Islam, basing it upon a tradition of Baridah, viz. : ' In the Days of Ignorance when a child was born to anyone of us, we sacrificed a sheep for him and smeared his head with its blood. When Islam came, we were accustomed at the time of the sacrifice to shave the infant's head and to smear it with saffron.'- Hassan and Katadah, however, make exception to this statement, and they say that the head of the young child shall be wiped with a piece of cotton which has been dipped in the blood, and in the Days of Ignorance it was thought commendable to break the bones of the sacrifice and to cut them from the joints. And they disagree regarding the shaving of the head of the new-born child on the seventh and the alms equal in weight to the hair in silver. Some say that it is commendable, others say it is optional. Both of these opinions are based upon Malik, and I find the custom that it is commendable better. For it is based upon a saying of Ibn Habib, according to what is contained in El Muwatta, viz. : ' That Fatima, the daughter of the Prophet of God, shaved the hair of Hassan and Hussain and Zainab and Um Kulthum, and then she gave in alms the value of the weight in silver.' " So far the summary of the ceremony according to orthodox Tradition.

We turn from this account of the ceremony as given

in Moslem books of jurisprudence to the present practice in Moslem lands. Herklots tells us that in India "the '*Akika* sacrifice takes place on the seventh day, called *Ch'huttee*, or on the fortieth day, called *Chilla*, in some cases on any other day that is convenient. It consists in a sacrifice to God, in the name of the child, of two he-goats, if the new born be a boy; and of one, if a girl. The he-goat requires to be above a year old, and suheeh-ool-aza (or perfect and without blemish); he must not be blind in one or both eyes, or lame, and is to be skinned so nicely that no flesh adhere to his skin, and his flesh so cut up that not a bone be broken. It being difficult to separate the flesh from the smaller bones, they are boiled and dressed with the flesh remaining; while in eating, the people are enjoined to masticate and swallow the softer bones, and the meat is carefully taken off the larger ones without injuring the bone. The meat is well boiled, in order that it may be more easily separated from the bones. This is served up with *manda*, *chupatee*, or *rotee*. While they are offering it, an Arabic sentence is repeated; the signification of which runs thus: 'O Almighty God! I offer in the stead of my own offspring, life for life, blood for blood, head for head, bone for bone, hair for hair, and skin for skin. In the name of God do I sacrifice this he-goat.' It is meritorious to distribute the food to all classes of people, save to the seven following individuals, viz.: the person on whose account the offering is made, his parents, and his paternal and maternal grandfathers and grandmothers; to whom it is unlawful to partake of it. The bones, boiled or unboiled, skin, feet and head, are buried in the earth, and no one is allowed to eat them."

The custom he describes in such detail was taken by him verbatim from the lips of Jaffur Shurruf, a native of the Deccan, who belonged to the Sunni or orthodox sect. He goes on to tell us that the shaving of the head, which is called *Moondun*, takes place on the same day, or, in the case of the rich, the ceremony is performed some days later. Those who can afford it have the child's head shaved with a silver-mounted razor and use a silver cup to contain the water, both of which after

the operation are given as a present to the barber. The hair is weighed, and its weight in silver is distributed among the religious mendicants. The hair itself is tied up in a piece of cloth and either buried in the earth or thrown in the water.

Another curious custom is thus described: "Those who can afford it have the hair taken to the water-side, and there, after they have assembled, musicians and the women, and offered *fateeha* in the name of Khoaja Khizur over the hair, on which they put flour, sugar, ghee, and milk, the whole is placed on a raft or *juhaz* (a ship), illuminated by lamps, the musicians singing and playing the whole time, they launch it on the water. Some people at the time of *moondun*, leave choontees (or tufts of hair unshaved) in the name of particular saints, and take great care that nothing unclean contaminates them. A few, vowing in the name of any saint, do not perform *moondun* at all, but allow the hair to grow for one or even four or five years; and either at the expiration of the appointed season, or a little before or after, proceed to the *durgah* (or shrine) of that saint, and there have the hair shaved. Should it happen that they are in a distant country at that time and have not the means of repairing to his shrine, they perform fateeha in his name, and have the hair shaved at the place where they may happen to be. Such hair is termed *jumal choontee*, or *jumal bal*. This ceremony is, by some men and women, performed with great faith in its efficacy."

According to Lane, the ceremony of *'Akika* was not universal in Egypt in his day. It has become less common since. Where it is observed, a goat is sacrificed at the tomb of some saint in or near their village. The victim is called *'Akeekah*, and is offered as a ransom for the child from hell. The gift of the poor and the shaving of the head in all its detail as in Indian practice, however, still prevails among the villagers. The shaving of the head has been taken over by the Copts, and is practiced by them as well as by the Moslems. In the case of wealthy Copts a sum of money, equal in value to the weight of the hair of the infant in gold, is given to the poor. In Arabia the custom is common everywhere.

According to Doughty there is no question in the minds of the Arabs to-day as to the significance of the rite of sacrifice: "When a man child is born, the father will slay an ewe, but the female birth is welcomed in by no sacrifice. Something has been already said of their blood-sprinkling upon break-land, and upon the foundation of new building; this they use also at the opening or enlarging of new wells and waters. Again, when their *ghrazzu* riders return with a booty (*feyd* or *chessab*), the women dance out with singing to meet them; and the (live) *chessab*,* which they say 'is sweet,' is the same evening smeared with the blood of a victim. Metaad, a neighbour of mine, sent me a present of the meat of a fat goat, which he had sacrificed for the health of a sick camel; and 'now,' said the Arab, 'it would certainly begin to amend.' Rubba, the poor herdsman, made a supper to his friends, dividing to them the flesh of a she-goat, the thankoffering which he had vowed in his pain and sickness. Swoysh, sacrificing the year's mind, for his grandsire, distributed the portions at his tent, but we sat not down to a dish. They are persuaded that backwardness to sacrifice should be to their hurt. All religious sacrifices they call *kurban*. I have seen townsmen of Medina burn a little bakhur, before the sacrifice, for a pompous odour 'acceptable to God,' and disposing our minds to religion—Where all men are their own butchers, perhaps they are (as the Arabs) more rash-handed to shed human blood. When they sacrifice to the *jan* they sacrifice to demons. If one sacrifice for health, the death of the ewe or the goat they think to be accepted for his camel's or for his own life, life for life."

In Morocco the ceremony is also well-known. "On the morning of the name-day," says Budgett Meakin, "the father or nearest male relative slaughters the sheep, exclaiming as he cuts the throat, 'In the Name of the Mighty God: for the naming of so-and-so, son (or daughter) of so-and-so,' referring to the mother, who is asked to give the child a name. In the evening a feast is made of the sheep, the nurse receiving as her

* Doughty refers to animals such as sheep or horses taken as booty.

perquisite the fleece and a fore-leg, with perhaps a present of cash besides, in return for her presence for seven days. The mother sits in state on a special chair brought by the nurse."

The custom prevails also in every part of China, although so much else of the Moslem ritual has there been modified or suppressed. A Koranic name, called King-ming, is given to the child within seven days of its birth, and a feast is celebrated. "The rich are expected to kill a sheep, two if the child is a male, and the poor are to be fed with the meat. In selecting the name the father has to hold the child with its face turned towards Mecca and repeat a prayer in each ear of the child. Then taking the Koran he turns over any seven pages, and from the seventh word of the seventh line of the seventh page gives the name" (Marshall Broomhall, "Islam in China). Here as elsewhere the naming of the child and the '*Akika* are closely related.

In Mecca, on the seventh day after the birth of a child, a wether is usually killed. According to Snouck Hurgronje, the people there do not connect this with the '*Akika* ceremony which may take place later. For the rest the ceremonies are observed by the calling of God's name in the right ear of the infant and giving the call to prayer in its left ear. A short *Khutbah* is given at the naming of the child and a present of silver given to the poor. On the fortieth day the infant is dressed in beautiful clothes, generally of silk, and handed at sunset by the mother to one of the eunuch guardians of the *Kaaba*, who lays it down near the door of the *Kaaba*. For ten minutes the child remains under the protection of the shadow of the Kaaba. Then the mother performs the evening prayer and carries the infant home.

In the Punjab, according to Major W. Fitz G. Bourne, the ceremony is universal. He writes: "On the sixth day after birth, the mother is bathed, all the women of the family assemble, and a feast takes place, called '*Chhati*.' On the seventh day both male and female relations are invited, and a great feast takes place. The child's head is shaved and the hair weighed against silver, which is given to the poor. The barber places a

small brass cup before the assembly, into which all present put silver.* A sacrifice of one or two he-goats in the case of a male child, and of a she-goat in the case of a female child, is made. This ceremony is called '*'Aqiqa*,' and is solemnised by repeating a given prayer in Arabic."

In regard to Malaysia and especially Celebes, we have interesting information from the practice prevalent among the Bare'e-speaking Toradja's, by Dr. N. Adriani and the Rev. A. C. Kruijt. They say, "The Mohammedans on the south coast believe that when a child dies before its third year it has no sins, and, therefore, its soul is taken directly to Allah. After the third year, however, a sacrifice is required, for a boy two goats, for a girl one. This sacrifice is called the *Mosambale* or *'Akika*. The time differs, and is chiefly dependent on the prosperity of the family. If there is, however, a death in the family or the child is ill, no effort is spared to secure the necessary sacrifice. The father himself must slay the goat. If the father has died before the *'Akika* ceremony, then a portion of the father's personal possessions must be used to purchase the *'Akika* sacrifice; for example, a piece of his clothing or outfit. When the sacrifice takes place the father says 'bis millah,' etc. (I sacrifice the *'Akika* of so-and-so, who is the child of so-and-so . . .). The popular opinion is that when the child dies afterwards it rides the goat which has been sacrificed for it in order to welcome its father in the other world. On the presentation of this sacrifice, they assert, that the future character of the child is dependent for good or for ill. The child whose morals are corrupt is described as one for whom no proper *'akika* offering has been made. Possibly this representation rests on a curious misunderstanding of the Arabic word *'akika* and the other Arabic word *hakika*, which means 'reality,' so that the people imagine that the two words are closely related."

In Afghanistan the practice is well-known; and in addition to that of the *'Akika* we learn of other vicarious

* This is also the custom in Egypt.

sacrifices that are prevalent. Dr. Pennell says, "All Muhammadan nations must, from the origin of their religion, have many customs and observances which appear Jewish, because they were adopted by Muhammed himself from the Jews around him; but there are two, at least, met with among Afghans which are not found among neighbouring Muhammadan peoples, and which strongly suggest a Jewish origin. The first, which is very common, is that of sacrificing an animal, usually a sheep or a goat, in case of illness, after which the blood of the animal is sprinkled over the doorposts of the house of the sick person, by means of which the angel of death is warded off. The other, which is much less common, and appears to be dying out, is that of taking a heifer and placing upon it the sins of the people, whereby it becomes *qurban*, or sacrifice, and then it is driven out into the wilderness."

All this testimony from many Moslem lands concerning the prevalence of a practice which is based upon the highest authority, namely *Sunna*, is of course deeply interesting to the student of comparative religion. And for the theories on the subject, some of which are fanciful in the extreme, the reader is referred to such authorities as Frazer in his "Golden Bough," or the special treatise of Prof. G. A. Wilkens, "Über das Haaropfer." Perhaps the best explanation of the origin of this sacrifice from the standpoint of comparative religion is that given by W. Robertson Smith in his book, "Kinship and Marriage in Early Arabia." He says, "Shaving or polling the hair was an act of worship commonly performed when a man visited a holy place or on discharging a vow (as in the ritual of the Hebrew Nazarites). At Taif, when a man returned from a journey, his first duty was to visit the *Rabba* and poll his hair. The hair in these cases was an offering to the deity, and as such was sometimes mingled with a meal offering. So it must have been also with the hair of the babe, for Mohammed's daughter Fatima gave the example of bestowing in alms the weight of the hair in silver. The alms must in older times have been a payment to the sanctuary, as in the similar ceremony observed in Egypt on behalf of children recovered

from sickness ; and the sacrifice is meant, as the Prophet himself says, ' to avert evil from the child by shedding blood on his behalf.' This is more exactly brought out in the old usage—discontinued in Moslem times—of daubing the child's head with blood, which is the same thing with the sprinkling of the ' living blood ' of a victim on the tents of an army going out to battle, or the sprinkling of the blood on the doorposts at the Hebrew passover. The blood which ensures protection by the god is, as in ritual of blood-brotherhood, blood that unites protector and protected, and in this, as in all other ancient Arabian sacrifices, was doubtless applied also to the sacred stone that represented the deity. The prophet offered a sheep indifferently for the birth of a boy or a girl, but in earlier times the sacrifice seems to have been only for boys.* Some authorities say that the ceremony fell on the seventh day after birth, but this is hardly correct ; for when there was no *'acica* offered the child was named and its gums rubbed with masticated dates on the morning after birth. The Arabs were accustomed to hide a new-born child under a cauldron till the morning light ; apparently it was not thought safe till it had been put under the protection of the deity. I presume that in general the sacrifice, the naming, and the symbolical application of the most important article of food to the child's mouth, all fell together and marked his reception into partnership in the *sacra* and means-of-life of his father's group. At Medina Mohammed was often called in to give the name and rub the child's gums—probably because in heathenism this was done by the priest. Such a ceremony as this would greatly facilitate the change of the child's kin ; it was only necessary to dedicate it to the father's instead of the mother's god. But indeed the name *'acica*, which is applied both to the hair cut off and to the victim, seems to imply a renunciation of the original mother-kinship ; for the verb *'acca*, " to sever," is not the one that would naturally be used either of shaving hair or cutting the throat of a victim, while it is the verb that is used of

* Compare the Tradition already cited.

dissolving the bond of kindred, either with or without the addition of *al-rahim*. If this is the meaning of the ceremony, it is noteworthy that it was not performed on girls, and of this the words of the traditions hardly admit a doubt.* The exclusion of women from inheritance would be easily understood if we could think that at one time daughters were not made of their father's kin. That certainly has been the case in some parts of the world."

In his later work, "The Religion of the Semites," however, Professor Smith says that a fuller consideration of the whole subject of the hair offering convinces him that the name *'akika* is not connected with the idea of change of kin, but is derived from the cutting away of the first hair. "I apprehend that among the Arabs . . . the *'acica* was originally a ceremony of initiation into manhood, and that the transference of the ceremony to infancy was a later innovation, for among the Arabs, as among the Syrians, young lads let their hair grow long, and the sign of immaturity was the retention of the side locks, which adult warriors did not wear. The cutting of the side locks was, therefore, a formal mark of admission into manhood, and in the time of Herodotus it must also have been a formal initiation into the worship of Orotal,† for otherwise the religious significance which the Greek historian attaches to the shorn forehead of the Arabs is unintelligible. At that time, therefore, we must conclude that a hair-offering, precisely equivalent to the *'acica*, took place upon entry into manhood, and thereafter the front hair was habitually worn short as a permanent memorial of this dedicatory sacrifice. It is by no means clear that even in later times the initiatory ceremony was invariably performed in infancy, for the name *'acica*, which in Arabic denotes the first hair as well as the religious ceremony of cutting it off, is sometimes applied to the ruddy locks of a lad approaching manhood, and figuratively to the plumage of a swift young ostrich or the tufts of an ass's hair, neither of

* On the contrary, the Traditions leave the matter uncertain except as regards the practice of the *Jews*.

† *Orotal*—Allah Ta'ala, God Supreme.—S. M. Z.

which has much resemblance to the scanty down on the head of a new-born babe. It would seem, therefore, that the oldest Semitic usage both in Arabia and in Syria, was to sacrifice the hair of childhood upon admission to the religious and social status of manhood."

It does not seem very clear, however, that either of these theories is altogether satisfactory. Is it not more probable that we have in this Moslem custom another Jewish element in Islam connected with the Old Testament doctrine of sacrifice, especially the redemption of the first-born ? (Compare Exodus xiii. 11 *ff*; xxii. 29 *f*; xxxiv. 19) *ff*. If in addition to all the resemblances to the Jewish practice already noted, further testimony were necessary, it would be sufficient to refer to the statement made in the commentary on El Buchari as the key to this true *Sunna* of the Prophet : " For the female child one ewe—and this abrogates the saying of those who disapprove a sacrifice for a girl—*as did the Jews, who only made 'akika for boys* " (an authority of 'Araki in Tirmidhi. Fath-ul-Bari. V. 390).

An additional proof would be the injunction of 'Ayesha, " That not a bone of this sacrifice should be broken." Surely the observation of the *'Akika* ceremony may well lead us to use Exodus xii. and John xix. with our Moslem brethren, pointing them to the " Lamb of God which taketh away the sin of the world," and who is the true Redeemer also of childhood ; who Himself took little children into His arms and blessed them. I have recently prepared a leaflet on this subject for Moslems, entitled " *Hakikat ul 'Akika* " (The True Explanation of the *'Akika*), calling attention to some of these traditions and pointing out the teaching of the Old Testament regarding the redemption by the sacrificial lamb, and showing that without the shedding of blood there is no remission of sin. That the Moslem himself once recognised the vicarious character of this sacrifice and its deeper significance of atonement is perfectly evident from the prayer used on this occasion. In one of the books of devotion published in Hindustani and printed at Calcutta, this prayer reads as follows : " O God ! this is the *'Akika* sacrifice of my son so-and-

so; its blood for his blood, its flesh for his flesh, its bone for his bone, its skin for his skin, its hair for his hair. O God! make it a redemption for my son from the Fire, for truly I have turned my face to Him who created the heavens and the earth, a true believer. And I am not of those who associate partners with God. Truly my prayer and my offering, my life and my death is to God, the Lord of the worlds, who has no partner, and thus I am commanded, and I belong to the Moslems." After using this prayer the manual of devotion states that the sacrifice shall be slain by the father of the child while he crys "*Allahu akbar.*"

We may well imagine that under the Old Testament law a similar intercessory prayer was offered by the pious Israelite when presenting his sacrifice on behalf of the first-born. According to Jewish Talmudic law, every Israelite was obliged to redeem his first-born son thirty days after the latter's birth. At the redemption the father of the child pronounces these words, "Blessed art thou in the name of Him who commandeth us concerning the redemption of the son." In the case of the first-born they also observe the custom of *Ahlakah*, that is cutting the boy's hair for the first time. This took place after his fourth birthday. According to the Jewish Encyclopædia, it was also customary in Talmudic times to weigh the child (*sic*)* and to present the weight in coin to the poor. According to Rabbi Joseph Jacobs, among the Beni Israel there is a custom that if a child is born as the result of a vow its hair is not cut until the sixth or seventh year. It is usual in all these cases to weight the hair cut off and give its weight in coin to charitable purposes.

Who can fail to see that the Moslem custom is borrowed from Judaism, however much there may be mingled in the latter of early Semitic practice, the origin of which is obscure? Is there perhaps some connection also with the '*Akedah*† prayer and ceremony observed among the Jews? The term refers to the binding of

* This must be a misprint, even in so careful and accurate a work, for "*hair of the child.*"

† '*Akedah*—the binding or knotting of a rope.

Isaac as a sacrifice, and this Biblical incident plays an important part in the Jewish liturgy. The earliest illusion occurs in the Mishnah, and the following prayer is found in the New Year's Day ritual: "Remember in our favour, O Lord our God, the oath which Thou hast sworn to our father Abraham on Mount Moriah; consider the binding of his son Isaac upon the altar when he suppressed his love in order to do Thy will with a whole heart! Thus may Thy love suppress Thy wrath against us, and through Thy great goodness may the heat of Thine anger be turned away from Thy people, Thy city and Thy heritage! . . . Remember to-day in mercy in favour of his seed the binding of Isaac" (Jewish Encyclopædia). Dr. Max Landsberg says: "In the course of time ever greater importance was attributed to the *'Akedah*. The haggadistic literature is full of allusions to it; the claim to forgiveness on its account was inserted in the daily morning prayer; and a piece called *'Akedah* was added to the liturgy of each of the penitential days among the German Jews." In any case we notice that among the Jews as among Moslems attempts are made to explain away the significance of this prayer and sacrifice as relating to the idea of the atonement. Accordingly, many American reform rituals have abolished the *'Akedah* prayers.

It is the fashion to-day of Liberal Theology, Moslem and Jewish as well as Christian, to explain away the idea of expiation and atonement in the Old Testament as well as in the New. The altar with its blood sacrifice is as great a stumbling-block to such thinkers as the Cross of Christ; *but the place of the altar and of the Cross are central, pivotal, and dominant in the soteriology of the Bible.* We cannot escape the clear teaching of God's Word, that "without the shedding of blood there is no remission of sin": that "the Lamb of God was slain before the foundation of the world": that the Son of God came "to give His life a ransom for many." The missionary, therefore, as well as the reverent student of the Old Testament, is not satisfied with any explanation of the doctrine of sacrifice which leaves out substitution and atonement. One thing seems clear from our investi-

gation, that we have in the '*Akika* sacrifice as well as in the great annual feast of Islam with its day of sacrifice at Mecca, a clear testimony to the doctrine of a vicarious atonement and the remission of sin through the shedding of blood. Were St. Paul present at an '*Akika* ceremony or at 'Arafah on the great day of the feast, would he not preach to the assembled multitudes on the remission of sins through His blood ? (Eph. i. 7, Col. i. 14, Rom. v. 11, Rom. iii. 25).

Surely there is pathos as well as teaching in the fact that the great Moslem world of childhood from its infancy has been consecrated to the religion of Islam by the '*Akika* sacrifice.

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THE TRANSFER OF ALLEGIANCE;

A Study in the presentation of the Gospel Message

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II. *Particular Difficulties.*

Passing to the consideration of *some particular points*, there are several things as to which the Mohammedan must radically change his traditional attitude, if he wishes to understand and appreciate Christian truth at its proper value. Some of these may be mentioned: (i.) Islam in its relation to the Jewish and Christian Revelations; (ii.) the New Testament; (iii.) the Lord Jesus Christ; and (iv.) the twelve Imams; to which may be aded (v.) a few remarks upon the Mohammedan's attitude towards the Traditions.

It is exceedingly difficult for a Mohammedan, who has been brought up in the traditional views concerning these matters, to accept the teaching of the Gospel. His outlook and point of view are entirely different. The door is locked and barred on the inside by his own hands. Plain and earnest dealing, therefore, is required. Error must be faithfully exposed and the Truth held up before the Mohammedan. And he must be shewn that, if loyalty to truth demands the giving up of some things, far more is gained than lost, and that which is gained rests upon stronger and better foundations than that which has been abandoned.

(i.) *Islam* claims to be complete and authoritative—the final revelation of God to man; Mohammed is the last and greatest of the prophets, upon whom the fifth and last of the Divine Books, the Koran, descended, containing all that is of permanent value in the older Books, and making such changes in the non-essentials

of religion as were required through the circumstances of its later age and date. The religion of Abraham, and that of Moses and Jesus, in their pure and uncorrupt state, are believed to be identical with the Islam of Mohammed; whereas as a matter of fact *they are essentially different.*

Now it is quite clear to Christian minds that this is an entirely wrong view of the relations of Islam and Christianity. The case has been prejudged. Prejudice and bias have been allowed to step in and decide, without reference to the only sure test—the authoritative books of the earlier religions. These are either ignored, or hastily pushed aside as unworthy of credence, when found to be in hopeless conflict with the Koran. We must, however, go back to them; and it is a happy thing when the inquirer can read the Holy Books for himself. It may be usefully pointed out that in such a case as this, there is an inherent probability that the older record is the truer one; that the New Testament gives no hint that its revelation is in any sense incomplete or needing any modification either in essentials or non-essentials at the hands of any later prophet; that Islam omits, denies or perverts the leading features of the Gospel; and substitutes for present assurance of salvation through the atonement and intercession of Jesus Christ a shadowy and uncertain hope founded upon the mercy of God through the intercession of Mohammed and the Imams.

(ii.) *The New Testament.* By those who seek an excuse for rejecting it, the book is held to be not the original book which descended to Jesus, but either a corrupted version, or a collection of stories and legends, containing only a small proportion of the words of Jesus, and not being, as the Koran is alleged to be, entirely the words of God Himself from beginning to end. The Behais, in contradistinction to the Shi'ehs, acknowledge the genuineness of the existing Gospel, but use it as a happy hunting-ground for texts and prophecies wherewith to bolster up their own system, frequently giving a mystical meaning to what are obviously historical facts, explaining away unwelcome truths, rejecting whatever

does not fall in with their preconceived ideas, and quite overlooking the main object and elements of the Book.

It is evident that both Shi'eh and Behai must be ready to adopt a thorough change in their attitude to the Gospel before they can approach it with profit. Given by God to be our guide to salvation, it contains not all that we should like to know, but all we need to know, as every true seeker after salvation will find to his unspeakable comfort. It was given to guide men to the Truth; it is the "Proof" (*Hujjat*) of God to man; and it is simply inconceivable that God should have allowed it to be taken away from the earth or corrupted, and have left men for long centuries without the means of right guidance. (According to the Traditions the earth never has been, and never will be, left destitute of a "Proof" and an Imam, except possibly for the forty days preceding the Resurrection, at the beginning of which period the Imams who had returned to reign on the earth will have finished their rule and again departed). It is also pertinent to make clear to the Mohammedan how erroneous is his notion of the origin of the Gospel—an idea based upon his own belief in the descent of the Koran to Mohammed. Jesus had no book, brought no book, needed none; He himself was the very Word of God, the Truth, the Revealer of God's will to man. But a permanent record was needed for after ages, and this was provided by the Book we possess written under the guidance and inspiration of the Holy Spirit, so that nothing is therein wanting to the full and complete presentation of the Truth ("all the truth," St. John xvi. 13) as far as we need, and God wills us, to know it.

(iii.) *The Lord Jesus Christ.* The Shi'ehs deny the Divinity of the Lord Jesus Christ and place Him on a level with the five other greatest prophets who were the heads of their respective Dispensations. They are loud in their assertion that they honour and reverence Jesus, and would forfeit their title to be considered Mohammedans if they failed to do so. And it is not easy to make them see that to lower, as they deliberately do, His pre-eminent dignity, to deny the Divine claims which He Himself advanced and to which others bore

witness, and to reduce Him to the level of a man, albeit an inspired one, is to do Him the greatest possible indignity.

In endeavouring to lead the Mohammedan to a more correct view concerning this momentous subject, it is as well to state very clearly at the outset that Christians are neither polytheists (*mushrik*) nor do they blasphemously attribute a son to God in the ordinary way of human birth. The incarnation of the Word of God is a Divine mystery, of which we know nothing except that which has come down to us in the Gospel. The Koran testifies that Jesus is "the Word from Him," though there are most important and significant differences between the Koranic and the Biblical doctrines. In order to find out the truth, we must, therefore, approach the Gospel in a reverent and teachable spirit. Reference should be made, as occasion serves, to John i. 1 sqq., Luke i. 26 sqq. (with ver. 33, cp. Matt. xxviii. 18), Matt. i. 18 sqq., Phil. ii. 5 sqq., and Heb. i. If Jesus Christ had not been what the Gospel tells us He is—*i.e.*, infinitely more than mere man, He could not do for us what He offers to do, by being the Ransom for our sins and our ever living Intercessor.

(iv.) *The Twelve Imams.* The position assigned to them is only inferior to that given to Mohammed himself. They are divinely appointed guides for men, and the "Proof" of God for every age until the end of the world; this last advantage being secured by the alleged presence somewhere upon the earth, although hidden, of the Twelfth Imam. He is best known by some of his titles, such as Mahdi-ye-akhiru'z-jaman, Qa'im-i-Al-i-Muhammad, by which alone and not by his personal name he ought to be mentioned until his reappearance on the earth.

The Imams are regarded as sinless human beings. They are believed to be present at every man's conception, birth and death, and after death in the grave at the time of the deceased's interrogation by the angels Munkar and Nakir. They are able to traverse the worlds in an incredibly short space of time. The actions of all mankind are brought to the notice of the Imam. Imam

Mahdi will hereafter ride upon the clouds and traverse the heavens also; and the whole surface of the earth will be but as it were the palm of his hand, so that he will behold it all at a glance. The Imam was brought forth from the right thigh of his mother, already circumcised, cleansed and pure. In his mother's womb he was often heard reciting praise to God and confessing the Unity; at his birth it often happened that he would fall prostrate in adoration. In some cases the infant Imam as soon as born would be caught away by the angels and temporarily transported to the heavens or near the Throne (the highest heaven). The Traditions tell us that he grows in a week as much as other children do in a month. The angels used to stroke the children of the Imams with their wings by way of benediction and blessing, and sit upon the Imams' carpets, and sometimes the angels dropped some of their feathers there. The Imam knows every variety of human speech as well as the language of birds, fishes, animals, jinns and angels. It is related about the two famous cities of Jabulqa and Jabulsa which the Lord has created, one in the East and one in the West, that each possesses several thousand towers, and each tower has seven thousand gates: each day by every gate 70,000 persons enter and 70,000 persons go forth, not one of whom knows the language of another; and "I," said Imam Hasan, "know the languages of them all."

The key to all these extravagances is to be found in the saying of one of the Imams, that, provided only that divinity is not attributed to them, all else that can be said in their praise and honour falls short of the full truth. Hence, the exaggerated statements in the Traditions, of which specimens have just been given, merely express that which according to the premises might most suitably and naturally have occurred, and they are, therefore, from this point of view justifiable as being calculated to leave a correct, and certainly vivid, impression on the hearer's mind. But the authors of these traditions have over-reached themselves in two ways. In their attempts to do something like what they consider justice to the glorious qualities of the Imams, they have, despite all

disclaimers and explanations to the contrary, practically assigned some of the Divine attributes to the creature. And, secondly, though the unlearned and ignorant may be profoundly impressed by these and such like prodigies, they are mostly contrary to sense and reason, and will tend to weaken the hold of their religion upon those of the younger generation who are trained in a different school.

We all need, and know that we need, a Heavenly Guide and Friend. The difference between Jesus and the Imams may be briefly expressed thus. The Imams themselves testify that to regard them as Divine beings is blasphemy; from the New Testament we learn that to refuse to acknowledge Jesus as the Divine Son of God is blasphemy. In Jesus we have One who is absolutely worthy and able to supply all our needs and to be our Guide from earth to Heaven.

(v.) *The Traditions.* Islam possesses a great mass of tradition concerning the prophets, Imams, etc. In some respects, and to a certain extent, this is helpful to the Mohammedan. The Christian sometimes feels his comparative poverty in respect of moral story and instructive legend. We must not, however, forget the historical parts of the Old and New Testaments, and the incomparable, and perhaps too little used, mine of Christian biography. Compared with this wealth of story and legend, the Gospel narrative sometimes seems plain and unadorned by contrast. How few lines, for example, are devoted to the Lord's Ascension. The alleged Night Journey of Mohammed to Heaven (the *Mi'raj*), on the contrary, is embellished with an abundance of elaborate detail, not even stopping short of what appears blasphemous to a non-Mohammedan mind—*e.g.*, God's forbidding Mohammed to remove his sandals, as he desired to do, in order that the floor of Heaven might be adorned with the dust from "the Prophet's" sandals. There can be no doubt that all this is a help to the Mohammedan preacher and teacher in making the truth he wishes to impart vivid and impressive to the minds of simple, uneducated hearers.

On the other hand, the Traditions are a veritable

millstone about the neck of Truth. The main element in them is the record of the words and actions of Mohammed and the Imams, all of which are believed to have been divinely guided and directed, and have been handed down to posterity by their companions and successors. In the eyes of the bigoted Mohammedans there is practically no difference, as to their nature and authority, between their Traditions and our Gospel. He will, therefore, hesitate before he rejects any of the records which he supposes enshrine divinely given instruction and guidance. And if he once begins a process of selection and rejection, where is he to stop ? An intelligent Shi'eh, who in his earlier days had been devoted to the study of the Traditions, remarked to the writer that there was nothing established on traditional authority which could not be overthrown by similar authority. The Mohammedan appears to be remarkable for his lack of critical instinct and historical sense, not to speak of devotion to truth at all costs. If he only possessed these qualities, they would inspire him with the fearless determination to sift truth from error and arrive at definite conclusions as to the origin, relation and value of that which has come down to him. And as he applied the test not only of the Koran, but still more that of the four previous Books (our Bible), which he theoretically holds to be the Word of God, he would find no more helpful canon than this, that the novelty, which is contrary to, or inconsistent with, previously revealed truth, is the very hall-mark of error.

Prejudices and objections. It would prolong this paper to undue length to attempt to consider these in detail, with the best ways of removing them. Only one or two points can be briefly mentioned here.

When the Mohammedan inquirer brings forward his objections, let us, first of all, be deeply thankful for this indication of interest felt, and for the opportunity thus afforded to explain the Truth to him. Let us remember, too, that each objection can be fully met and completely answered, and seek by prayer and thought to have the right answer ready to give. We cannot be too careful in our endeavour to grasp the nature of the objection

and as far as possible the underlying thought which prompted it. To take an illustration outside the religious sphere, one may instance the questions asked by Mohammedans about the causes of the present war, and why peace is not made. It probably does not at once occur to us to remember that their idea of war is largely coloured by their conception of the religious war (*jihad*) for the propagation of defence of "the Faith"—a motive which can find no place in a war among Christian nations.

It is difficult to estimate how far *national prejudice* against a foreign religion has any weight among the Persians. Among the uneducated it may be regarded as having little or none. But it probably possesses considerable influence with those who are conscious of their historic past, their literature and civilisation. It is against natural feelings of pride and self-respect to confess that for many hundreds of years they and their fathers have been wandering from the path of Truth, and that the help of the foreigner is needed to bring them back to it.

In combating this attitude, the missionary must strive with sympathetic tact to understand the thoughts and feelings of the other side, and remove everything that may be grounded on misapprehension or misconception, without abating anything of his own earnestness and strength of conviction. The effect of a true-hearted faith in Christ is not to destroy, but to promote all legitimate national ideals and aspirations; not to make a man less patriotic, but more faithful and reliable, more useful to the State, and a more thorough and disinterested lover of his country. As the English accepted Christianity from foreign missionaries, and the Persians Islam from their Arab conquerors, and in each case the religion has become a national institution with distinctive characteristic features, so there is no reason on account of its foreign origin why Christianity should not become the national religion of Persia, especially as this would not involve a complete break with the past, but would be a return to the religion of Jesus and the first four of the five Books considered by them to be inspired.

III. *The Missionary.*

This is a part of the presentation of the gospel message by no means to be overlooked. We may not limit the discussion of the transfer of the Mohammedan's allegiance, so as to make it turn solely upon the Mohammedan himself, although of course the ultimate decision rests with him: we must also bear in mind that, under God, the influence exerted by the Christian teacher has a great deal to do with it. Everything that can be said with regard to the dependence of his flock upon the spiritual character and influence of the Christian minister in the home lands, may be urged with equal weight in reference to the worker in a Mohammedan country. That which tells is a strong personality, deeply religious, and inspiring respect and trust. "Oh, yes, we know Jesus Christ; we have Him living among us!" or words to this effect, were used with reference to a missionary whose Board were unable to make use of him, but who settled down among the people: would that a similar mistake might be possible in respect of every missionary! Words, teaching and preaching go for comparatively little, compared with the life. Example is better than precept. By "their fruits" they shall be known. The man's words and actions will be the living commentary on his teaching and preaching: the religion he proclaims will be estimated by the results seen in himself. Probably the majority of people in all countries are not able to give any very intelligent reason for "the hope" that is in them, and the Mohammedan is no exception to the rule. But if he is unable critically to weigh and compare his own creed with another, he is a shrewd and observant judge of character. The conduct and behaviour of the foreigner in his midst are objects of a keen and searching scrutiny. The test that will be applied is that of the life lived and the savour it sheds abroad; and the Mohammedan will be disposed towards, or repelled from, allegiance to Jesus Christ, according as the lives of His professed followers win his respect, or excite his contempt. Many of us have perhaps heard of the missionary who made no converts, and regarding his work as a failure contemplated retiring. But his fellow-missionaries

pleaded that he might be kept on for the sake of his life and example. By a true instinct they realised that the simple witness of a pure and blameless life and the attractive force of gentleness and goodness must powerfully affect the hearts of all those who are privileged to behold them. When the missionary so lives, as he goes in and out among the people, that they know him to be a " man of God " (2 Kings iv. 9), his influence will be great indeed. The question of " luxury " will be settled here. In his household arrangements and manner of life he will strive after the utmost simplicity consistent with health, efficiency and obligations to others. If he is often keenly conscious of his " limitations," he must, in order to face them with cheerful equanimity, possess the assurance that they are God-willed, not self-made or incurred.

What the missionary must lay himself out to offer is Truth together with love and friendship. He must aim not only at being looked upon as the earnest teacher, feeling the vital importance of the message with which he is entrusted, but also as the friend of those with whom he is brought into contact. " Take not the Jews or Christians as friends. They are but one another's friends. If any one of you taketh them for his friends, he surely is one of them ! " is the advice given by the Koran (Sur. 5 *Ma'idah*, 56), and wisely too—from the Mohammedan standpoint. Under God, Truth with friendship will win the day, if anything can. Or, as the Bishop of Carlisle expressed the point in a different connection, in an address to his Diocesan Conference (*Record* of September 26th, 1913), " a sermon is a poor sermon unless there be in it a few drops of the preacher's warmest blood . . . the best sermons are those organised by the head and vitalised by the heart "—again the same two ingredients, Truth with Love. The successful approach to human hearts does not materially differ under the sun. We must reverence, respect and show our appreciation of all that is good in the individual and the Faith he holds, while earnestly striving to lead him to higher and better things.

The Mohammedan should be able to feel that in the

missionary he has not only a staunch and warm-hearted friend, but, I would add, as far as possible a *permanent* one ; so much depends on the influence of the missionary who first won the inquirer's confidence and pointed his infant faith to Christ. Great loss occurs through the transfer and retirement of missionaries : from our present point of view transfers are to be deprecated and retirements are a calamity. An interested inquirer may for various reasons not get into touch with other missionaries, after losing the friend who fostered his growing interest and faith, and so he remains stationary or goes back. Not long ago a Behai came to see me by appointment for religious discussion and brought a friend with him, whom I had previously met in his company and believed to be of the same persuasion. A casual remark of mine led him to speak in glowing terms of his devotion to a certain missionary now retired, and his obligations to him ; and in reply to inquiry he declared himself to be a Christian and to have received baptism, and during the remainder of the discussion, whenever he spoke, he took the Christian side. He had left the city where he was living about the same time as his friend's retirement, and though he had been for several years in Kerman, had not in any way, as far as I am aware, identified himself with the Christians. Next to the Word of God and prayer, the greatest power in our hands is that of sympathetic, personal influence.

The Truth must be proclaimed in its fulness, yet with judicious adaptation to the special circumstances and religious standpoint of the hearers. Gospel truth in all its richness and completeness is what they need. " Righteousness, and temperance, and the judgment to come," will be some of our themes. Appeal will be made both to hope and fear. Recourse will be had to the Word of God, both to show what we are by nature and the danger in which we stand, and also how we may be delivered, and what by the grace of God we may become. " The New Testament," said an Afghan maulawi who was a seeker after truth, to Mr. Leupolt, " is true—the New Testament describes me exactly as I am, and meets all my spiritual wants ; the Koran does neither. The

New Testament is the Word of God " (" Further Recollections of an Indian Missionary," p. 251). The revelation of God as our Heavenly Father will be emphasised. The Person, character and work of the Lord Jesus Christ, as Teacher and Saviour on earth, in Heaven as our living Intercessor, and hereafter as the Victor and the Judge, will be enlarged upon : and it will be explained how that He can do all this for us *in virtue of what He is*, as made known to us in the Gospel ; and that the denial of these precious truths is not merely the shipwreck of our hopes but the very spirit of Antichrist (1 John iv. 3). It will be shown that the present is the Dispensation of the Holy Spirit ; and the believer's need of Him, and His work in and with the believer, will be explained. It is only a perverted religious sense which can accept such teaching as the following, " And when a man has love and affection for them (Mohammed and the Family of Mohammed, especially the twelve Imams), the Lord changes his sins into merits, and makes his merits splendid in the sight of mankind," according to Surah 25 *Furqan*, 70. (From " Aqa'idu'sh-Shi'eh ").

We shall point out that the Gospel plan meets the heart's needs as nothing else can. The Shi'eh has some sort of substitute for many of our religious beliefs ; but this, so far from making his acceptance of *Christian* truth more easy, appears on the contrary to render it more difficult. So, when the Mohammedan says in his endeavour to persuade himself that Christianity and Islam are but slightly different versions of the same truths, " We say such and such things," or, " We believe so and so," it is necessary to refer him to what the Word of God says and demonstrate to him how Christian truth contrasts with, supplements or corrects their teaching. We shall make an earnest appeal to the Mohammedan's heart, based upon the exceeding great love of God : what their many thousands of prophets could not do for mankind because they were themselves but men, God does for us through the supreme manifestation of His love revealed in Jesus Christ. This gives us a sure and certain hope, and an unshakeable ground of trust and confidence in God's mercy and our acceptance with Him.

In the " Torch of Guidance " it is affectingly shown that many of the great leaders of Islam in the first age after the Hijrah would not have given expression to such sad utterances as they did when death approached, if they had known and accepted God's way of salvation through Jesus Christ. We must emphatically try to make the Mohammedan feel that religion is a personal matter, a moral question, a question of the utmost urgency involving the greatest responsibility and eternal issues. We should, therefore, in the expressive phraseology of the dying Western cowboy, " leave out the trimmings, and heave in the bottom facts " (S. D. Gordon : " Quiet Talks with Workers "). We should lose no time, and let slip no precious opportunity of straightway giving the vital elements of the Gospel, and explaining God's revelation to men contained in the Bible ; God's Plan of Salvation ; Salvation by Faith ; the Sinless Substitute for sinful man ; the emptiness of merely formal religion and the need of spiritual religion of the heart, etc. ; and earnestly exhort the awakened soul to regard its eternal destiny as the object of supreme concern and not to rest until the question is satisfactorily settled. We shall, further, set ourselves against desultory talk, and put in as much as we can of the Bible (selected passages, or one of the Gospels) and the Catechism.

Though we do not set out to attack the character of Mohammed, we shall do well not to forget that the life and character of its founder and the moral abysses of Islam constitute one of the strongest arguments against its Divine origin. And surely occasions will arise when these matters must not be ignored but dealt with sensibly and faithfully.

Again, with regard to the moral poverty of Islam. We should naturally be cautious in using this argument, especially when we remember the sins and failures of Christendom. As a matter of fact, the Mohammedan himself will often bring it forward. " I saw," said the Afghan maulawi already quoted, " all that was going on at Makkah (Mecca) and in Arabia. . . . If we are bad in India, the Mohammedans in Arabia are ten thousand times worse." Quite recently an intelligent villager, who

declared he did not want to remain always in a state of blindness, when asked the cause of his doubts, instanced the gross actions of a supposed pillar of the Faith. Such things naturally cause deep offence and are occasions of stumbling. But be the immediate cause what it may, we may be truly thankful for whatever rouses the Mohammedan from his self-satisfied complacency.

IV. *Concluding remarks.* The first result of our consideration of the subject that has been before us, is to throw us back in dependence upon God. Something more than human skill and effort is needed to bring souls in willing devotion and surrender to the feet of Jesus. The power which can alone do this is the Holy Ghost, working in and through the messenger, as well as in the hearts of those to whom he is sent. But there are helps and means which we may and must use, some of which have been briefly indicated.

We need the fullest knowledge we can obtain of the religion of the people and its effect upon their thoughts, motives and actions. Such knowledge will quite naturally give its colour to every sermon, address and discussion; and unconsciously make our statements and contentions more apposite and forcible. It will also make keen and searching criticism possible, whenever advisable to attempt it. And, generally speaking, it will fit us for the effective presentation of the Truth, and enable us to show that only in Christ is to be found the full and adequate satisfaction of all the soul's needs.

Education is a valuable accessory. The boys who acquire some acquaintance with modern science, will not accept without question the marvels and wonders of which their traditions are full. This is a useful preliminary step, but must be followed up. A learned Mohammedan, in the course of conversation, strongly emphasised this tendency of modern education.

The importance of a vigorous and healthy native church will be realised as never before, to be the exponent of the Truth, both by life and teaching. The axe-head of Truth will work wonders, when fitted with a native handle. In preaching and teaching, in the preparation

of commentaries and other literature, the work or co-operation of native helpers is invaluable. They can explain and interpret the Christian message not only in terse, idiomatic language, but in real and close relation with native thought. It is possible for them, in a way that it scarcely is for a foreigner, to nationalise the deposit, so to speak, not by inventing new truth (so called), but by giving to existing truth a new adaptation, a different setting, and a fresh application, so that it may readily enter both into stately portals and lowly hearts, and many may realise that that which they once fondly thought they possessed, is to be found in Christ and Him alone. As the native church grows, mutually giving and receiving strength from its members, the people of the country will come to see more and more that the new Faith has power to inspire lofty ideals and to purify public and private life; and this, not by destroying any true national instincts and characteristics, but by bringing them to their highest perfection in Christ. They will acknowledge, as the dying Moslem lady said to her daughter, "There is something better than this"; may they also follow her advice, "See that you find it," and become bright and living examples in the eyes of all. "Men like Pundit Nehemiah (Goreh)," wrote Leupolt, "have no doubt great advantages over less learned men, but they also receive a larger share of abuse and reproach than their humbler brethren, and this usually continues until their Christian character has been established in the eyes of the people. They are then honoured by Hindus and Mohammedans, as any other true Christian is."

W. A. Rice.

THE BIBLE IN MOSLEM LANDS

A SYMPOSIUM

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I. ARABIA

We do not know whether early Christianity gave the Bible to the people of Arabia. The evidence from manuscripts is all negative, but one could hardly expect any Christian book to escape the bitter extermination of Christianity from the Peninsula. The introduction of the Bible in modern times began in 1880, when the British and Foreign Bible Society opened a dépôt in Baghdad. The Society had previously sent colporteurs up the Persian Gulf, to Aden and up the Red Sea, and there were some efforts of individuals, but all these attempts were but intermittent. In 1886 a dépôt was opened at Aden. When the American Arabian Mission opened work in Busrah, arrangements were made in 1892 with the British and Foreign Bible Society to carry on Bible work in its field, which arrangement was extended as its field of operations enlarged. Later the American Bible Society took over a share of this work by making a regular grant-in-aid. When the Danish Mission opened work at Hodeida, a Bible shop was opened, but the work has been interrupted. Before the war an effort was made in a small way to introduce the Bible at Jiddah. Port Said cannot be claimed for Arabia, but there can be no doubt that its influence extends into Arabia, even as we find in East Arabia that the Book travels much further than we do ourselves. The writer will not undertake to define the boundaries of north-west Arabia and southern Syria. Even in the north-east there is doubt what territory should be reckoned a part of Arabia, Persia or Turkey. This indefiniteness creates a feeling of uncertainty in giving statistics for the country. Owing to interrupted mail service, records from Baghdad

and Aden could not be obtained. Fortunately, the Arabian Mission has complete records for the twenty-three years of its Bible work. They show a total distribution of 92,530 copies, of which 77,311 are sales to Moslems. By an estimate based on many years' experience of what a colporteur can accomplish in a shop or on tours, it will be safe to place the total sales in Arabia between 150,000 and 160,000 copies of Bibles, Testaments and portions since 1880. In East Arabia these Scriptures were sold in twelve different languages. Probably Baghdad and Aden will exhibit six additional different tongues. The great bulk of sales is in the Arabic language; the babel of tongues is confined to the coast towns.

The men employed as colporteurs are mostly Protestants from the Christian communities of Baghdad and Central Turkey. For these, Arabia is a foreign mission field in everything but language. In the year before the war the number of such employed from Baghdad to Maskat had reached eighteen. A few converts from Islam have been thus employed, Aden having had several. Except for the communities of Christians and Jews in Baghdad and Busrah and of Jews in Yemen, this work is exclusively for Moslems, as the record of the Arabian Mission shows. Too much stress must not be given to taking an average, for as soon as the sales of the Mission reached 7,000 or over, the average for such years was ninety-three per cent. to Moslems. In fact, the distribution of the Bible is the main evangelistic agency in this land to-day. This does not mean that medical work, for instance, is not evangelistic in its scope, but when evangelistic work *per se* is meant it corresponds to Bible work. The method has been to establish a Bible shop in the centres with a colporteur in charge and another, or more than one, on the road, working the bazaars and doing the touring. Experience has proved this the best way for the present. Most of the sales are by the men on the road, but the shops give the work stability and assure it a standing in the communities. These centres are, so far, all on the coast. But touring has carried the Word far and wide. Irak has been well covered, Hassa has been several times entered, Oman has

been crossed and re-crossed in many directions, and Yemen has been penetrated as far as Sanaa. Here we must also refer to the fact mentioned before, that the Bible goes where neither colporteur nor missionary has gone. Caravans going inland, in the north or south, have carried copies of the Bible and portions with them.

What has been the nature of the experience of those engaged in this work? As one looks over the reports of colporteurs, one gets a varied impression of lights and shadows. Nor are the shadows in excess. Comparing our accounts with what comes to hand from many other fields, we see a remarkable similarity of our field with others. We could parallel a story of welcome or persecution in a town of China or Bolivia with one from Oman or Mesopotamia, and we have seen the wisdom of the serpent and the harmlessness of the dove in the experience of "the man with the books" win the day here, too. In what was hitherto Turkish territory, there were the usual trials that only a Turkish official could pile up on one. Especially trying were the restrictions against travel among the dependent Arab tribes—*e.g.*, in Hassa and Yemen. The changes that the war is making will end some of these trials. Another set of difficulties are those arising from the continual wars and feuds of the Arabs. The dangers of travel must not be minimised; on the other hand, they must not be magnified. In East Arabia, after many years, with thousands of miles of touring each year, no one has been seriously injured, and the cases of loss by robbery have been few. The other difficulties are such as are natural to work in a Moslem land. Every worker in such lands knows the prejudice that is downright wickedness shielding itself in a great persecuting zeal. We have that, but generally it is a prejudice due to ignorance. This is notably true inland, and it is an ignorance that can be enlightened to such an extent that we have seen the Gospels placed in the village school as the reading book.

If the reader will take a map and note the territory covered up till now, he will see that there is still much land to be occupied. The changes now going on in the world are but the hand of God in present day history

opening wider the doors in this land. Will we Christians be ready to enter such open doors? Successful Bible work is always a labour of faith, and to occupy some of the provinces of Arabia will need great faith. But it will be a faith that may say, "It can be done because it has been done." F. J. BARNY.

Maskat.

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II. EGYPT

IT is now over ninety-eight years since the Committee of the British and Foreign Bible Society first sent out an advance guard to reconnoitre the land of Egypt. The three brethren who undertook this mission were instructed to "investigate the religious condition of the peoples of the East and the best methods of propagating Christian knowledge." We find that voyaging in those days was almost as difficult as in the days of St. Paul, and that on one occasion the voyage from Malta to Constantinople occupied sixty-nine days.

Of the result of the investigation we are not told, but in 1818 we find that the Rev. Christopher Burkhardt visited Egypt; sold Scriptures in Cairo and Alexandria; obtained from the Coptic Patriarch credentials; and, returning by way of the Holy Land, died of fever at Aleppo. Thus the first messenger to carry the Scriptures to Egypt laid down his life in the work.

The first Bible dépôt to be opened in Egypt was in the city of Alexandria in 1859, and was located in the colonnade of a Mohammedan mosque! Surely an omen of the day of Egypt's blessing. A subsequent dépôt, with its entire stock, estimated together at £900, was reduced to ashes in 1882. When it was known that this amount would be drawn from the already oppressed fellaheen (peasants), the Bible Society immediately withdrew the claim and suffered the loss.

Lower Egypt had now become the centre of an agency, and Bible work was commenced in a more definite way. As illustrating the continual growth in the circulation of the Scriptures in this Agency during

the past thirty-two years, attention is asked to the following table :—

Year.	Sales by Dépôts.	Sales by Colporteurs.	Through other channels.	Totals.
1883	1,149	1,512	898	3,559
1892	5,007	10,184	6,453	21,644
1902	5,275	16,635	17,858	39,768
1912	6,777	51,318	22,662	80,757
1914	7,929	66,225	16,623	90,777

The value of colportage work in the distribution of the Word of God is thus seen at a glance. The third column, " through other channels," represents the volumes supplied to various missionary agencies.

The population of Egypt is now about 12,000,000—crowded into a narrow strip of cultivated land on the banks of the Nile. The density of the population is said to be 939 to the square mile, while the most populous country in Europe, before the war, was Belgium, with 571 people to the square mile. There are thirty towns with a population of over 20,000 in each, and over 2,144 villages are scattered over the Delta.

The work of distribution is mainly carried on by humble Christian men, who go forth morning by morning from the various centres in each province where the Society has dépôts, offering the Word of Eternal Life to those who are for the most part fast bound in the chains of Islam. As a result they sometimes meet with scorn, abuse, and opposition from those who pretend to be well satisfied with the false system. Many will remember the time when it was very difficult to persuade a Moslem to receive a copy of the Scriptures as a gift. But in recent years a great change has taken place, and we find the Moslem is now the best buyer of the Scriptures. The following incidents, taken from colporteurs' journals, give a fair sample of their daily round of experiences :—

" Soon after setting out we passed a Moslem cemetery. A sherif was sitting in the shade of a tree and three others with him. A funeral procession had just arrived, and the sherif asked our business. At once we spoke about the Word of God, offering some copies for sale. The

sherif refused to buy, saying they wished to abide by the Koran. I urged the necessity of reading also the Taurat and the Injil, but they again refused and tried to keep the others from buying. Ultimately three copies were sold with difficulty, but we felt they were well placed."

"In the next village the people were much opposed to the Book. Selecting a reader, I asked him to read aloud a few verses from Matthew v., but their opposition continuing, I said: 'How can you condemn a book you have not read?' Ultimately the chief opponent bought a copy of Matthew."

"The chief clerk called us into his office; he wanted one of our best Bibles, offering a third of its price, and at last declared that the book had been altered, and sent us away."

"Toward evening we set out for a Moslem village. The omdeh (headman) listened to what we had to say, and invited us to stay the night. This gave us the opportunity of reading to him the Word of God. We found with him one of his relatives, who was mullah of the mosque, and some others. The omdeh appointed one to read the Bible, and the colporteur explained afterward. The mullah raised some objections, but was silenced. Late in the evening the omdeh bought a well-bound, large-type Bible for himself. I discovered next morning that he was intimate with the sheikh of a neighbouring village, who keeps a large open Bible in his house for everyone who wishes to read, and that the omdeh frequently visited him for that purpose."

On the other hand, the Bible-seller sometimes meets with encouragement, even from unexpected quarters, as the following story shows:—

"I met two Moslem sheikhs," says one of the colporteurs, "as they were coming from the El Azhar University; they probably thought I was selling novels. One of them took from me a copy of the Proverbs and began to read, remarking: 'These are very nice words. Who wrote this book?' 'It is Solomon's Proverbs, and a part of the Bible.' The other sheikh asked: 'What are all these other books you have?' 'They are other parts of the Bible.' 'But why do you not have them

all bound in one book ? ' I then showed them a complete Arabic Bible, saying : ' Here it is, the Old and New Testaments in one.' ' But the characters are so small,' he said ; ' I should like a larger one.' He gave me his address, and the next day when I took him a larger one another sheikh, who was sitting with him, bought a similar volume."

The writer once put into the hands of a green-turbaned sheikh the Gospel of St. John, which led to his reading the New Testament, and afterwards the whole Bible. The passages in John xiv. 6 and Isaiah liii. 6 arrested this man, who confessed his faith in the Lord Jesus Christ and suffered much persecution.

In another town a Moslem sitting in his shop, after much peruasion from the colporteur, bought an Arabic Bible. Often he tried to return it, saying it disturbed his mind. The colporteur still succeeded in persuading him to read the book. After some weeks this man and his wife declared themselves Christians, were baptised, and left the questionable business in which they had been engaged.

There is not the deadly opposition to the Scriptures and to the work of distribution which was experienced by the Society's helpers in earlier days. This is clear from many little details which come to us from time to time through letters and journals from various parts of the Agency. Moslem sheikhs in many places are reading and pondering the Scriptures more or less openly. It may be that in some cases their motive for doing so is solely to try to refute its statements. Nevertheless we rejoice that the Book is being read, for none can read it with attention without hearing the living voice that speaks through its pages.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The Lamp of Life deny ?

The answer rests with those who have by its life-giving beams been " brought out of darkness into His marvellous light."

C. T. HOOPER.

Port Said.

III. THE PUNJAB

INDIA, according to the last census (1911), had a Mohammedan population of over 66,000,000, and of this total nearly one-third was recorded as living in the north-west section of the Empire, viz. : in the Punjab, Kashmir, the North-West Frontier Province, Sindh and Baluchistan. The proportion of Moslems to the whole population in each of these provinces exceeds fifty per cent., and even in the Punjab where the proportion is lowest it is only in the eastern hill division and eastern and south-eastern districts that the followers of Islam are in a minority. Generally speaking, the Mohammedan proportion increases from east to west—in fact, the whole of the west and south-west parts of the Punjab are mainly Mohammedan. The distribution of the Mohammedan population can best be shown by the following table :—

Province.	Area sq. miles	Population.	Mohammedans	Literate Mohammedans per 1000.
Punjab ...	136,330	24,187,750	12,275,477	27 male 2 female
Kashmir ...	84,432	3,158,126	2,398,320	15 male nil female
N.W. Frontier	39,000	3,819,027	2,048,599	24 male 1 female
Sindh	46,986	3,513,435	2,639,929	24 male 2 female
Baluchistan ...	134,638	834,703	782,648	47 males per 10,000 of indigenous Mohammedan population
Total	441,386	35,513,041	20,144,973	

The above provinces form the field included in the Punjab Auxiliary of the British and Foreign Bible Society.

A glance at the last column in the table will be sufficient to show that the educational position of the Moslems is not high. In the Punjab, where the proportion of literates is highest, they are reported to be the most backward ; the figures for other religions being : Hindus, 95 male, 7 female ; Sikhs, 94 male,

12 female ; and Christians (Europeans omitted), 44 male, 35 female per thousand. It is only in Simla that the extent of literacy among them compares at all favourably with that among other religions, the figures being per thousand, male 232, female 35. Delhi with 90 males and 12 females comes next, while Lahore has only 52 males and 9 females literate per 1,000. In Kashmir the Mohammedans are the most depressed class educationally, and in Baluchistan the Baluchi and Brahui instinctively regard education as a mysteriously insidious enemy of ancient custom ; and ancient custom is dearer to the tribesman than anything else, more revered than religion itself. The conditions of this province do not lend themselves to education, for out of the total population 659,433 are engaged in pastoral and agricultural pursuits and thirty-three per cent. have practically no permanent habitation.

With such a backward field, educationally, to work in, a comparatively small circulation would naturally be expected. It seems that as far as the Punjab itself is concerned, ignorance is the chief hindrance to sales, though in some parts, especially the western and south-western, bigotry is very marked. In Sindh the majority of Moslems are poor and very bigoted and often in mortal fear of the Christian Scriptures. From Baluchistan comes the report of a man who left the hospital without treatment rather than listen to the preaching. The doctor reporting this states that he hardly ever remembers such a case.

The reason for the small circulation cannot be put down to the lack of suitable versions. All missionaries are agreed on this point, that the needs of the Mohammedan community are adequately met at present by the existing versions. In Urdu, the language chiefly read by educated Mohammedans in all parts of this field, the whole Bible has existed since 1844, it has also been published in both Kashmiri and Pashtu. The New Testament has been printed in Arabic Sindhi, also some of the Old Testament books, and in Persian Punjabi, in which Genesis has also been translated and is now in the press. In Balochi, all the books of the New Testa-

ment and a very considerable number of the Old as well; in Jatki, or Derawal, or Western Punjabi, the four Gospels; in Balti, two Gospels, and in Brahui, one, have been published. Persian Scriptures are now generally obtained from London, though in former years certain editions were printed in Lahore.

In the case of Urdu, Persian Punjabi and Arabic Sindhi Scriptures, it is impossible to calculate how many copies were taken by Mohammedans, though in the case of Arabic Sindhi some idea may be gathered from the fact that after the Gospels were revised in 1907, separate editions (2,000 of each Gospel) were prepared to suit the requirements of both Hindus and Mohammedans; and whereas of the former a second reprint has already been published, the first editions of the Mohammedan version are not yet exhausted. For general guidance the following table of issues may be useful as giving some idea of the demand for Scriptures in languages chiefly used by Moslems, but it has its limitations, since it is quite impossible to classify purchasers according to religions.

BOOKS (BIBLES, TESTAMENTS, PORTIONS).

Language	1906-10	1911-15
Arabic	433	503
Balochi	3	124
Balti	210	18
Brahui	6	3
Jatki	108	144
Kashmiri	231	9,298
Panjabi Persian ...	5,105	13,070
Pashtu	2,501	4,631
Persian	2,679	1,259
Sindhi Arabic ...	11,362	25,050
Urdu Persian ...	135,531	241,056

The reduction in the selling price of Gospel portions in Kashmiri, Persian Punjabi and Pashtu, and the issue of revised editions in the two former and Sindhi, must be considered contributing factors in the increased circulation in these languages during the second period.

Though the difficulties are neither few nor slight, the work of Scripture distribution is accompanied by much encouragement. For instance, one missionary writes:

"We had one very special bit of encouragement: a young educated Mohammedan of a good zamindar family heard our bazaar preaching, and attracted by the Gospel story put himself under our instruction. He was discovered by his father one day reading the Gospel and was turned out of his home, but he persevered and is now a baptised Christian. He has lost all—his mother, sisters, estate, etc., but is rejoicing in Christ, though his faith is often sorely tried. It is a remarkable testimony to the changed attitude of the Mohammedans here that an open-air baptism of a local convert was possible in such a bigoted centre."

Another sign of encouragement in this part is the increasing stress that missionaries are putting on Scripture circulation and the enthusiasm with which many of them are taking up this work instead of leaving it entirely to their Indian workers. The circulation on the Frontier and in Kashmir is chiefly effected through the mission hospitals; the issues from the Srinagar hospital last year were over 4,500, chiefly in the out-patient department, in Urdu and Kashmiri. Reports from Sindh and Baluchistan seem to show that even in those hard fields the bigotry is not as marked as it was ten years ago. From the Ludhiana district word comes that the Mohammedans have shown more interest lately in the Scriptures; the war suggests to them the last times, and many are expecting the advent of Jesus. From Delhi a missionary writes of a changed attitude, much less bigotry and opposition, and the obligation to study an opponent's books is admitted. Another, in a very backward part of the Punjab, records his sales of complete New Testaments in five years as follows: 1st year, 6; 2nd, 18; 3rd, 25; 4th, 260; 5th year one for each working day of the year, and more than a month of the year remains. This same missionary writes: "These little preachers go far and wide where the missionary cannot go. A brother three hundred miles away, wrote for my encouragement, that he had baptised a Mohammedan who got his start from a book bought from me in Rawalpindi. Just last month a man from the very border of my district came for baptism, who

said that three years ago he bought a portion from a worker, then shortly after got a full New Testament which he had studied, with the result that he became a believer. I could not agree to take the responsibility of this large district did I not have these books to go forth and preach in parts where I may never be permitted to go."

Incidents of encouragement might be multiplied many times, but the above go to show that there is abundant cause for thankfulness, and that with the spread of education an increased circulation may be confidently looked for, which, under the blessing of the great Lord of the harvest, will be followed by a great ingathering of souls, for has He not promised that His word shall not return to Him void ?

Lahore. W. H. L. CHURCH.

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IV. MOROCCO

ALL that gives courage or inspires hope, all that makes missionary work worth while, all that encourages the sower to keep on sowing the seed, is the result of what the Bible has done and is doing in Morocco. The Bible is working the same miracle here that is being worked every day and in every land. It is silently gathering in the elect of grace. It is the lamp which is guiding, here in Tangier, there in Fez, and away in the South, to the Light, souls who were in darkness and who could find no satisfaction or peace in Islam.

The Bible is also destroying the prejudice of centuries. For example, a *sharif* to whom we read the twenty-fourth chapter of Matthew, and the twenty-first of Luke, exclaimed when we had finished, " Verily, I must testify that these are none other than the Words of God." A month or so after this he surrendered himself to Him who was and is the Word.

That the Bible is reaching the hearts of men and women is evident. Speaking to a group of men and women in a village outside Tangier, I was once called upon to witness. " All right," I said, " listen. There is one God and one Mediator between God and man, the

man Christ Jesus." "Stop, be quiet," shouted the men, "that is out of your *Injil*. We all know that it is corrupted." "What matters if it be different from ours?" replied a woman who had been listening with eager eyes; "these are burning words, for they have lighted a fire of desire in my heart to know the truth of it all."

A Moor was attracted into our dépôt by the text which hung opposite the door: "Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me." These gracious words seemed to go right to his heart, for he came in and asked: "Who spake those words, and where are they to be found?" I replied, "God spake them through His servant David." "Indeed! then I must buy a copy of that book." So I selected a copy of the Psalms, which had a copy of the Gospel of Matthew bound with it, and after turning down the leaf at Psalm l. 15, I drew his attention to Matthew i. 28: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Ah, rest! That is what the heart wants," said he; and as he left he remarked, "Words like these are not to be found in the Koran."

Another Moor, of the better class, came into the dépôt for a talk. Among other things he said, "While everyone must admit that there is much good advice given in the Koran, it cannot be compared to the Old and New Covenants; for while you read the *Injil*, you seem to feel that a living Person is in it, drawing you to Him."

At Azzimur an intelligent Moor said to me, "No, we won't buy your books, for they will make Christians of us." "Exactly so," I replied, "that a book is capable of doing what you have just said proves it to be a book of power; and when it changes a man's heart and conduct, it proves it is what it claims to be—the Living Word of God."

The Bible is working in places where there are no missionaries. A lady missionary in Fez told me the following story: "We were visiting in Sifrou when a country woman came in and asked to see the 'Nazarene'

woman who knew the words of Christ. As I went on with my teaching I noticed that this country woman seemed quite familiar with the facts of the Gospel. 'You understand, I suppose, that I am speaking about my Lord, Jesus.' 'Yes, of course, for He is my Lord, too.' 'How is that? You are quite a stranger. Who has taught you?' 'Yes, I am a stranger, and I have never seen a Nazarene's face before; but years ago a man passing through our country left a book with my father, who read it to us. It told us of the Saviour, and my father, believing in Him, died trusting in Jesus, and I am trusting in Him also.'" Bible distribution is bread cast upon the waters.

One of the Moorish boys, trained in the Raymond Lull Home, Tangier, had learned there long passages from the Magrebi version of the Scriptures. On leaving the Home he was apprenticed at a printing office in Tangier. Thence he drifted to Casablanca, where he grew careless and indifferent, and seemed to unlearn all he had been taught. When war broke out, he enlisted in one of the Moorish regiments of the French army, and was ordered to France. There he was wounded, and found himself in hospital at St. Malo. Far from home, solitary, and lying on a bed of pain, in that hospital the Lord met him. The Holy Spirit brought to his remembrance the passages of Scripture which he had been encouraged to treasure up in his memory, and through those passages he was led to take refuge in the Lord Jesus Christ. The missionary of the Raymond Lull Home has received many letters from this soldier, which testify brightly not so much to his love for God, as to God's wonderful love for him.

From all over the country, one hears that the people are talking more freely about the contents of the Bible, and discuss its teaching, and even admit that it does produce change in the lives of those who believe and practise it. This attitude reflects the thoughts of the bulk of the Moors, and shows something of what the Bible is doing in Morocco.

ROBERT STEVEN.

Tangier, Morocco.

ISLAM ON THE CONGO

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A RECENT journey across Africa through Egypt, the Anglo-Egyptian Sudan, and the Belgian Congo, has enabled the writer to gather additional information with reference to Islam in that extensive territory, beyond that given in his previous surveys in THE MOSLEM WORLD.*

The area of the Belgian Congo is estimated at 909,654 square miles, with a population of Bantu origin officially estimated at 15,000,000. Sir F. Johnston's estimate is 15½ millions, but another estimate puts it as low as nine millions.

The native languages comprise many dialects, every tribe having its own. Kiswahili is the language spoken by the natives who have been under Arab influence; Bangala is the commercial language on the Upper Congo; Fiote is used on the Lower Congo.

This valuable tropical dependency is now settling down under happier administration, and commercial enterprise is rapidly extending. The means of communication along the main waterways and railways are rapidly opening up the country to outside influences. Among those to be reckoned with are the Moslem traders and technical handicraftsmen in the various commercial enterprises.

The Congo is navigable for ocean steamers for about 100 miles from its mouth to Matadi, and on this section eleven steamers belonging to the State ply. Above this, for over 200 miles, are numerous rapids, which render the river unnavigable as far as Stanleypool (Leopoldville).

* Cf., MOSLEM WORLD. Vol. IV. 120 (April, 1914); 273 (July, 1914); Vol. V. 38 (January, 1915).

Above the " Pool " there are about 1,000 miles of navigable water, as far as Stanley Falls, while several of the great tributaries are navigable by steamers over a considerable extent of their course. Altogether about 16,000 miles of waterway are available for steamer or " dug-out," thus facilitating missionary itineration.

The total length of railways is made up as follows: The Matadi-Leopoldville line, 248 miles; the Mayumbe railway Boma to Tshela, 70 miles; the Stanleyville-Ponthierville line, 77 miles; the Kindu-Kongolo line, 220 miles; Rhodesian boundary to Elizabethville, 163 miles; the Katanga branch line to Lubumbashi, 1 mile; to Mikola, 9 miles. Two sections of the Cape to Cairo railway are included in the system. The distance from Elizabethville, Katanga, on the Cape-to-Cairo railway, to Cape Town is about 2,300 miles. In 1913, the total length of railways was 1,039 miles.

Projected lines included one from Elizabethville to Bukama, 310 miles; Kambove to Lake Dilolo, 435 miles; and the extension of the Benguella Railway in Angola to Dilolo to connect with the second line mentioned. The last two lines would shorten the distance from Elizabethville to the sea by about 1,000 miles. The total length of the Great Lakes Railway is 165 miles. It was completed in March, 1915, and links up the whole of the Upper Congo with the German Railway from Dar-es-Salaam to Udjigi.

When the writer entered the north-east corner of the Congo on the Sudan frontier at Aba, all evidence of the Moslem influence in the Sudan had ceased, and during the whole distance travelled from the frontier to Stanleyville of 1,000 miles, there was nothing in evidence. These northern districts have so far escaped.

The Rev. William Haas has recently undertaken an interesting tour across the border into French Equatorial Africa, with the result that he finds education in French territory far in advance of anything in the Congo, and, as French is taught in all the schools, he sees an opening for the distribution of New Testaments amongst a considerable population already able to read French. By this means missionary work, when it is possible to

extend into these regions, will be considerably facilitated. Moslem influence is largely predominant in the southern districts in the French territory, which are now divided into three Sultanates.

The Zemio Sultanate. When the Arabs entered the country embraced in the three Sultanates, they found the Azande Chief Zemio (Anuga branch of the Avungora Chiefs), the principal Chief, and made him Grand Sultan of the Section on both sides of the Upper Bomu, and extending north as far as the headwaters of the Bomu, Mboku, Kere, Bakari to Wara (Quarra), embracing the Azande, Akare, Pambia, Agbili (Biri), Gölo, Kreich, part of the Ngabu, and fragments of other tribes, also a portion of the unorganised Belgian Uelle district. In the later occupation of the Uelle district by the Belgians they evicted Zemio from Uelle. Three or four years ago Zemio died, and his territory was divided among his sons, Efuru, Zemio, Mboma, Zemiongoi, and Mopoi Inziguina, which latter fled from Belgian territory some years ago. He was very suspicious of anyone coming from the south. These Chiefs took large companies of Akare, or of Basiri, into French territory.

The population has been largely decreased by sleeping sickness, said to have been brought from the north-east by Egyptian-Sudanese Arab traders; it has certainly been carried, and intensified, by the agents and porters of the Sultanate trading company, which has the monopoly (in a sense) of the three Sultanates' trade in goods, rubber, ivory, etc. However, some small companies and traders have settled along the strip next the rivers.

This Sultanate is still under military government, but is being rapidly organised, and will soon be under the civil.

The Rev. W. Haas gives the following notes on the Sultanates of Zemio, Rafai, Bangasu. There are not over 150,000 inhabitants in all, and sleeping sickness exists along the trade routes. There are Senegal (Moslem) soldiers at government posts, also at Banda and Sango (Yakoma). The three Sultanates were formerly ruled by Sudan Arabs, who prohibited witchcraft and introduced Moslem customs *sans* religion. The territory

between stream is red letherite rock and is little inhabited, hence the population is found along the fertile valleys, making the people an easy prey to the tsetse fly and sleeping sickness.

The extreme east is inhabited by Basiri, who at present are free from sleeping sickness, and the soil is fertile. The Arake, Ngabu, Vidri and Yakoma are the tribes mostly affected by this disease. Palm tree forests and sleeping sickness very often coincide.

The Rafai Sultanate. When the Arabs took this section, they found Rafai (an Abandia Azande) the chief ruling power, and gave him the section west of the Wara (Quarra) River, drained chiefly by the Shinko (Chinko or Syinko) River and its affluents, and, as in the Zemio Sultanate, the people are found along the streams. For a considerable distance south and west of the Sudan boundary the country is desert, and even still farther south great stretches of country are without inhabitants. Beginning with the (Abandia) Azandi near the Boma, we find them mixed more and more with the other tribes going north, Dandri, Langba, Bubu, Akare, etc. Makara also are found on the western side and Agbili (Biri) on the eastern side of the Sultanate. The Ngabu, Baia, and a fragment of Banda, also were brought under the rule of Rafai. Hetman (Atimani), son of Rafai, is the present Sultan. As a boy he was brought up at Brazzaville, headquarters of French Congo, where he imbibed European customs and tastes. He speaks French, has a typewriter, a French school for his chiefs' sons, and lives in a brick house with a steel roof. He received the Rev. W. Haas with all courtesy, and seemed pleased with the French Testament given him. One of his sons had already read some portions of it while at the rest house with Mr. Haas on the road. His house is in a court surrounded by a palissade, and at the back of it are two more courts occupied by the houses of his women and children. All is surrounded by a very strong palissade. This Moslem custom is the usual one with the principal men in all the Sultanates.

Mr. Haas distributed Testaments there as well as in the Zemio Sultanate. Apart from one native itinerant

Baptist evangelist, there is no other missionary in these two Sultanates. The native tongues are all spoken, but many understand Azande, which is the Chief's court language. Sango (Yakomo) is the trade language of all the Sultanates, and in most of the French Congo, and even beyond. French is the official language.

The officials deal mostly with the chiefs, and interfere with native customs as little as possible.

Stanleyville is the administrative centre of the eastern and central provinces of the Belgian Congo, and in that neighbourhood there is a considerable population of probably 10,000 people, the descendants of the slave-raider Tippo Tib, and his Zanzibari soldiers. To the east of the State Post, there are large towns and villages almost exclusively populated by them, and in a few centres such as Romeo, west of Stanleyville, but so far they do not appear to be of a fanatical, or a propagandist, character. They are content to trade with the surrounding tribes within a comparatively limited area, and live in amity and friendship with them. Some twenty years ago, however, there was considerable trouble. The government, in the operations against the Zanzibari, had levied troops from the Bakusu tribe and others in that vicinity. These, taught and disciplined somewhat for the purpose of war, presently took the law into their own hands and revolted in the district of Lulua-Lomame in 1895: although this rebellion was crushed, yet many of them, being still kept in the service of the State, when Baron Dhanis was marching to the occupation of the Lado enclave in 1897, mutinied on a larger scale, killed several officers, seized supplies, and asserted their authority over a large area for nearly three years, when at length they were scattered in various directions. From that time, there has been very little of a serious nature to interfere with the administration.

Stanleyville, though in the sphere of the Baptist Missionary Society, has no Protestant representative, but Yakusu, twelve miles down the main Congo River, is a strong station of that Society, and the Rev. and Mrs. W. Millman have seen a wonderful transformation in the character of the native community, principally

amongst the Lokele tribe, during the past seventeen years.

Six years ago the Rev. H. Sutton Smith, in seeking extension from this centre, traversed the river by canoe from Ponthierville to Kindu, seeking suitable locations for new stations. He selected Mabondo on the Lualaba's right bank, a few hours paddling south of the Arab town of Kirundu ; and Wayika, twelve miles north of Lokandu. Repeated applications for sites at these two centres were either ignored or accorded the scantiest attention. Subsequently the Yakusu staff were requested to examine these positions again and report on their suitability.

It was found that local conditions had changed in the interval. Mabondo had divided itself into three parts. But these towns—small though they are—still remained the only possible centres for new missionary effort. The riverine population of the Lualaba in this section is extremely meagre, if the Arabizi folk be excluded. But Mabondo is the door which opens upon the tribes between the Lualaba and the lakes. Wayika is far on the rapidly developing highway to the peoples of the Eastern Katanga. Both have a local virtue because of the forest tribes immediately behind them. Their greatest value lies in their strategic position.

In December, 1910, M. Henri Lambotte and the Rev. C. E. Pugh left Yakusu for the Lualaba, taking with them four Lokele Christians. It was their object to place two of these teachers at either centre, when the final choice of sites had been made. These members of the Yakusu Church were the very first Protestant workers to pass beyond Stanley Falls with the purpose of settling on the Lualaba. They turned a new page in the history of Congo Missions that day.

The Rev. C. Pugh reports that : " Whilst the Committee at home was being repeatedly advised from Brussels that the attempt to begin work in a district where there was a large Arab population would be fraught with great danger, the Society's representatives were being courteously treated, and very considerably helped by these self-same nominal Mohammedans. In the hour that Brussels was saying, ' If you go to the

Lualaba you go at your own risk,' the Arab, into whose hands the government of Kirundu is gathered, was advising the native chief of Mabondo to receive both us, and our teaching.

"It was in this wise. They had arranged to talk over matters of the settlement at Mabondo with the Chief at Kirundu, because he was absent from his town when visited the previous day. At the appointed hour he came. Stage by stage the negotiations proceeded until all was satisfactorily arranged, including the settlement of the teachers, who should begin to explain the matters of God to him, and to his people. Whilst we were wondering at the readiness with which he received our proposals, one of the Lokele teachers beckoned us aside:

"'White men, this Chief has been talking with the Arab Chief.'

"'What about?'

"'About your wanting to live near him to teach his people about God, the Creator Spirit; to leave Baluti and Baelongandi in his town.'

"'When did he ask the Arab Chief about these things?'

"'Before he came to talk with you.'

"'What did the Arab Chief say?'

"'That you were truly men of God who did not come to collect taxes, or to buy rubber and ivory. Only to do them good!'

"'And the Mabondo Chief said what?'

"'If you tell me to receive these new white men I will. If you bid me refuse them I will tell them there is no room in my town for them, or in my heart for their works.'

"'And what did the Arab Chief reply?'

"'Receive them, their teaching will be good for you.'

"A few minutes later the Chief and teachers were being paddled back to Mabondo. The door was opened. An Arab's hand drew back the bolt!"

About two years ago the Rev. J. and Mrs. Whitehead removed from Lukolela to settle at Wayika. A few months later the Rev. J. C. Clarke joined them as col-

league in this forward work. In the interval they have been busily engaged in all the tasks incident to founding a new station. A literature has been commenced. Schools have been established. The light has begun to penetrate the gloom. The advance to the Lualaba is another earnest of an evangelised continent.

In the Stanleyville district, fortunately, Islam receives no official countenance from the government authorities. As far as the Congo Belge can be reckoned as having any policy with reference to Islam, it is in the direction of discouragement of all propaganda. In fact, no official recognition is given to that religion.

During the whole journey down the main Congo River from Stanley Falls to Stanley Pool, a distance of 1,000 miles, only once did the writer see any evidence of the presence of Mohammedanism. One evening, when moored at a wood post near the confluence of the Ubangi with the Congo, one of the men evidently in charge of this post, at the sunset hour, retired to a corner of the beach, and went through the formal prayer prescribed by Islam. Apparently the natives around took no notice of him, and possibly his example may have been so isolated as to attract little attention. It is down this affluent, the Ubangi, that forms the boundary between the Belgian Congo, and the French territory of the Shari Chad protectorate, that the principal danger lies of a Moslem advance south.

When once Stanleypool was reached there was evidence of Islam in all the chief posts. Numbers of West Coast Moslems from Senegal are met with in Kinshassa, Leopoldville, and Brazzaville. At the latter place there is a distinct Moslem Colony. Another is growing up in Kinshassa. The railroad from Matadi to the Pool, giving, as it does, employment to a large number of skilled natives, is responsible for the main influx of trained Moslems, mostly Senegalese, to the western extremity of the Congo. Here also there is little evidence of propaganda, the Moslems being rather " irreligious " than " fanatical."

The Rev. Mr. Howell, of the Baptist Missionary Society at Kinshassa, when receiving contributions for their new

church recently erected, was given a subscription of one pound by a prominent Moslem, who at the same time was seeking in vain to erect a mosque for his co-religionists.

The Congo regions, embracing the heart of Africa, being free from any serious indigenous Moslem element, should form, in the progress of Christian missions, a great bulwark between the northern and southern divisions of the continent of Africa. If this great land is to be saved from Islam and won for Christ, and the splendid development of Christian missions that has taken place in a few centres spreads over this immense area, Africa may yet be saved for the Kingdom of our Lord and Saviour. Even the vast territory at present under the sway of Islam must yield to the triumphant progress of the banner of Christ. Whatever may be the political developments in the dark continent, the dawn of spiritual progress is arising. The child races emerging from the darkness of the past, are growing into manhood in the glare of civilisation. May that civilisation be Christian, in thought and in act! It is for the Christian churches of Britain, America and Sweden to strengthen their existing forces sufficiently to occupy the vast, unreached territories in the spheres of their respective societies. If the present missions are sufficiently expandable, there is no call for new societies; they are at present distributed so as to cover the main districts.

The writer has been struck with the remarkable readiness, on the part of so many of the natives, to hear the Gospel, and in such large numbers to respond; still in the darkness there are multitudes longing for the Christian teacher, and who are at present beyond the reach of existing societies. Out of the night they call:—

"The '*Congo's*' great heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear the message, and to preach the living Word,
Are you and I, my brothers, and all others that have heard."

Wm. J. W. Roome.

Belfast.

WOMAN IN JUDAISM AND ISLAM

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A STATEMENT was made in an article on "Mysticism and Mohammedanism" in the number of the *Hibbert Journal* for October, 1915, that "The position of women with the Mohammedans is very much the same as with the Jews." What is the *real* position of women in Judaism ?

It has been abundantly proved by many authorities that, whatever it may be at present, the position assigned to women in the Old Testament was a very honourable and high one, very different from that of women in the Koran. It is plain from the Old Testament that, as regards her participation in the cult of Jehovah, women were allowed to be present at the sanctuary and at religious gatherings (*e.g.*, Hannah and Peninnah, 1 Sam. i. and ii.), and at the reading of the law (Deut. xxxi. 10-13, Neh. viii. and xii.). They took part in sacrificial meals (Deut. xii. 12, xiv. 26, xv. 20, xvi. 11), and eating of the sacrifice was considered an act of worship. They were allowed to make vows, both the ordinary (1 Sam. i. 11 and Num. xxx.), and the Nazarite vows (Num. vi. 2). They could offer their prayers at the sanctuary as well as a man (1 Sam. i. 10), and the names of the prophetesses Miriam, Huldah and Deborah are well-known.

How great is the contrast between these teachings and the Koran ! True, Mohammed effected a vast improvement in the treatment of infant girls over the practice prevalent in his day of burying them alive. Cf., Surah xvi. 60, 61 : "When any one of them has tidings of a female child, his face is overclouded and

black, and he has to keep back his wrath. He skulks away from the public for the evil tidings he has heard: is he to keep it in disgrace, or to bury it in the dust?" Nevertheless the place of women in the Koran is subordinate, as, for example, in Surah iv.: "Men are superior to women on account of the qualities with which God had gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are obedient, careful during the husband's absence, because God hath of them been careful. But chide those for whose refractoriness ye have cause to fear; remove them into sleeping-chambers apart, and scourge them, but if they are obedient to you, then seek not occasion against them; verily God is High, Great!" What the teaching of tradition is may be gathered from the following quotations: "I have not left any calamity more detrimental to mankind than women." "Do not visit the houses of men when they are absent from their homes, for the devil circulates within you, like the blood in your veins." It was said, 'O Prophet, in your veins also?' He replied, 'My veins also. But God has given me power over the devil and I am free from wickedness.' Two women must not sit together, because the one may describe the other to her husband, so that you might say the husband had seen her himself. Do not follow up one look at a woman with another; for verily the first look is excusable, but the next is unlawful."

There can be no doubt that the position assigned to women in the Old Testament is superior to that given her in the Koran. In Leviticus xix. 3, where the Israelites are enjoined to fear their parents, the mother is mentioned before the father, and the fifth commandment requires that the mother be honoured as well as the father. The book of Proverbs, and especially the words of King Lemuel, show how highly a good woman was esteemed. Although in the Old Testament polygamy was tolerated, yet doubtless it taught monogamy, and seeks to show by examples the evil consequences of polygamy. The striking contrast with Mohammedanism is that there it exists, not in spite of, but because of the teaching of the Koran.

It can hardly be said that under the teaching of the Talmud and the Rabbinical law the condition of Jewish women was ameliorated. Women *may* attend the religious services in the synagogue, but to girls it is forbidden. No public worship can be performed unless there be ten persons present, but from this number the Oral Law has excluded women. "It is necessary that all these ten be free and adult men" (Arach Chaüm lv.). Moreover, it expresses its contempt for women by prescribing for the men the following daily morning prayer: "Blessed art thou, O Lord, our God, King of the Universe, who hast not made me a woman." According to the Mishnah (Ned. iv. 3) it was usual to teach girls to read the Bible. They are not commanded to study the law but *may* do so. On the other hand it was esteemed highly improper to instruct them in the Oral Law. According to Hilchoth Talmud Torah, "the majority of women have not a mind fitted for study."

Polygamy is sanctioned by the Rabbinical Law. According to Rabba (in Yeb. 65a) a man may take as many wives as he can support, but is advised not to take more than four (ib. 44a). The Oral Law says: "A man may marry many wives, even a hundred, either at once or one after the other, and his wife cannot prevent it, provided that he is able to give to each suitable food, clothing and marriage duty" (Iad Hachasakah Hilchoth Isbuth xiv. 3). Polygamy, therefore, in Judaism is lawful. But according to R. Ami, the first wife has a right to claim a bill of divorce if her husband marries another and to ask for repayment of the dowry. The question arises, "Why is polygamy not practised more generally?" R. Gershom ben Juduh (960-1028) prohibited it. "In a place where the custom is to marry only one wife, it is not permitted to marry more than one woman." R. Gershom anathematized any one that should marry a second whilst his wife was alive. "This ordinance, however, does not obtain in all lands." It was given for Europe. In Spain, polygamy prevailed until the fourteenth century. A second reason why polygamy is not more practised in Judaism is the introduction of the *Ketubah* (marriage settlement). In this,

one of the four duties imposed upon the husband was to provide a settlement upon the wife in case of death or divorce, and this would naturally make him think twice before marrying a second wife. Polygamy was very rare in the period of the Mishnah and Gemarah, and not one rabbi is mentioned in the Talmud as a polygamist. On the other hand, " with the majority of Jews the marriage of a married man is considered just as valid as that of an unmarried man: it not only requires the formality of divorce in the case of separation, but also makes him subject to the laws of relationship, so that he cannot afterward marry the wife's sister while the wife is living." In non-Christian lands, polygamy is still allowed among the Jews and especially in cases of absence of children from the first wife.

Divorce is a great evil in Judaism and tends to diminish a child's respect for its mother. The law of Moses permits divorce under certain circumstances (Deut. xxiv. 1), but, according to the school of Hillel, a man may divorce his wife even if she happens to let the broth burn, and R. Akiba thinks that a man may divorce his wife if he only find another handsomer than she is (Arbah Turim Hilchoth Gittin 1). Divorce can, therefore, be practised with an astonishing facility where there is no restriction of Christian laws.

Rabbinical law even sanctions the practice of marrying for a given length of time. " A man must not marry a woman with the intention of divorcing her; but if he previously inform her that he is going to marry her for a season, it is lawful " (Hilchoth Gittin in Even Haezer 1). If a woman becomes deaf and dumb, he may divorce her. And, worst of all, if she becomes insane, he may do the same. " Then she is divorced and is to be put out of his house; and he is not obliged to return and take any trouble about her " (Hilchoth Gerushin x. 23). A divorced woman may re-marry, but never again, as in Islam, her former husband.

It has been proved, however, by statistics, that in Christian lands the number of Jewish divorces is less than that of the Christians. And although, according to the Talmud, women are disqualified to be witnesses and are

classed with unlearned men and children who serve God only from fear (" no one serves God in this way except unlearned men, women and children," Hilchoth T'shuvah x. 1), yet the value and influence of a good woman are highly praised. According to the Rabbies, " marriages are made in heaven " and in the home life of the Jewish people, in the education of young children, the mother's influence has been always supreme. Talmudic literature teaches a man " to love his wife as himself and to honour her more than himself " (Sanh. 76b, Yeb. 62b). " He shall not afflict her, for God counts her tears. One who honours his wife shall be rewarded with wealth." " If thy wife is small, bend down and whisper into her ear," was a common saying among the Rabbies, which meant that a man should take counsel with his wife in all worldly matters.

What, then, is the conclusion we arrive at ? It seems to be that woman's position in Old Testament times, though not as prominent as man's, was yet almost on an equal footing with the latter's. She was honoured, had her religious and social rights and privileges. Under the influence of the Oral Law her position was lowered, yet not to the level of that of the Moslem woman. This did not change for good in non-Christian lands, but where Judaism has come in contact with Christianity and under the influence of Christian laws, there her position was immensely ameliorated, and can hardly be compared with that of her Moslem sister under Mohammedan laws.

Cairo. P. NYLAND.

ISLAM IN MANCHURIA*

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THE Mohammedan population of Manchuria has been estimated at over 100,000. One of the Moukden Ahungs reports a Moslem population in that city of 1,100 to 1,200 families, or from 7,000 to 8,000 souls. The other districts reporting give a total of 20,500 or 2,000 more than in Mr. Broomhall's list; but he credits Moukden with as many as 17,000. Besides this a large part of the province gives no return, so that 50,000 is a fair estimate for Fengtien Province. Kirim city is said to have as many as Moukden, while in Ashiho there are probably 6,000, so that we may allow 50,000 for Kirim Province. In the northern province the capital reports 2,000, but I have no data from other parts.

One informant says, "we came to the East from Mecca and Medina 1,321 years ago under the Tang dynasty." This statement is interesting, as it shows the persistence of the Arabic year. The Tang dynasty began in 618, but if we apply the usual formula to the figure given, it takes us to 633 A.D., which agrees with the authorities quoted by Mr. Broomhall. The earliest dates given for the introduction into Manchuria are about 1640 in one city and 1695 in another. Moukden dates from 1730, and the people are said to have come over from Shantung and Chihli and more remotely from Kansu and Kashgar.

There were formerly some areas where the residence of Moslems was prohibited, but with the institution of the Republic in 1911 these restrictions were removed.

* The subject of this article has been so exhaustively treated by Mr. Marshall Broomhall ("Islam in China," London, 1910), that any subsequent inquiry can only pick up a few gleanings from the field. To gather information I sent questions to several of my colleagues, and these again circulated them among their Chinese assistants, some of whom got information direct from the Ahungs themselves.

J. W. INGLIS.

"There are no Mohammedans in Ning Yuan Chow. It is said they formerly resided there, and carried on their trade of butchering, but that one day an animal being led to the slaughter ran off and made its way to the Magistrate's Yamen, upsetting his table; thereupon the Magistrate expelled all the Mohammedans from the city." In that part of Mongolia administered by the Chinese provincial authorities, it was formerly forbidden to kill beef; and in many rural districts they are made so unwelcome that they only come on market-days.

The majority of the Moslems are found in towns, but in some localities they are farmers who rent or own their land. In Moukden there are some well-to-do shopkeepers among them, but most of them belong to the poorer class and are small shopkeepers or labourers. The rules of their faith greatly limit their opportunities for temporal advancement. A favourite occupation is that of keeping restaurants or peddling cakes. But the characteristic occupation is butchering, which is practically a Mohammedan monopoly as regards beef. Some years ago a reforming governor instituted a model slaughter-house for beef and pork indiscriminately, but a general strike was the result and the governor had to yield. Besides this many go in for cattle or horse dealing, and some join the army. The general of the Moukden army, Tzo Paokwei, who fell in the war with Japan in 1894, was a Shantung Moslem, and at that time many officers were of the same faith.

In Moukden each of the three mosques calls one Ahung from without for a term of three years. Besides this each has three local Ahungs, of whom the first is named Imamu. These act as managers for the community. There is no central organisation, no roll of members, nor any arrangement for the transference of members who move from place to place. The support of the Ahung is found in various ways; probably each mosque devises its own methods of supply. In general there is a tax levied for every animal slaughtered, one dollar for an ox, twenty cents for a sheep. At marriages and funerals gifts are made to the Ahung. From Tiehling it is reported that the miscellaneous effects of the dead

are his perquisite. The Kaichow statement adds that there is a levy on a feast of remembrance for the dead after forty or eighty years, also at the naming of an infant, also at the writing of scrolls, the general name being *na-nieh-tieh:* the amount of the impost varies from the equivalent of a shilling to that of a farthing, but it cannot be legally exacted. The total income is given in one case at thirty dollars monthly, in another at eight dollars besides school fees and the slaughter-house dues.

The Ahung is expected to know Arabic, and in each centre there are a few who have some knowledge of it. At the mosque which I have just visited they put in my hands a well-printed copy of the Koran in unpointed Arabic, which the Ahung read quite freely. A boys' school is attached to each mosque, where Arabic is taught in addition to the curriculum prescribed by the government. Sometimes there is a special school for this subject. In Tiehling there is a girls' school with an attendance of seventy to ninety, of whom many are outsiders.

I have not met anyone who has made the pilgrimage to Mecca, but my informant tells me there are several in Peking. "One of these was received in audience by the king of that country, who conferred a decoration on him."

The mosques have a minaret, by which it is said Jesus ascended to heaven. On my recent visit I found a man making the circuit of the building about 3 p.m. and reciting the call to prayer. The mosque may not be heated, even in the coldest weather, and the attendance is small relative to the population. The day of worship is called *Juma.* There are three months of fasting, one for God, one for the Prophet, one for Moslems, but only the former is observed. Besides this, there is one day known as the small fast, which this year fell in the last week of October. Believers are not allowed to use liquor or tobacco. On a journey they prepare their food separately, having first heated the boiler red hot, and on leaving they should clean it themselves. I happened once to be a spectator while the priest said his prayers

at the graves, when I noted that at each grave an acolyte stood over him with an umbrella.

As a rule women are not allowed to attend the mosque services, "because they are unclean," but there are exceptions. In Moukden those about fifty years of age may attend, but if they do they remain in the back room. It is generally reported that women attend on one great fast-day, the 27th of Ramadan. In Kaichow the women meet annually in a special room for a common meal, after partaking of which they depart.

One of the Moukden mosques formerly belonged to the "new school," but has now reverted to the old. All in Manchuria now belong to the "old school," except in Tsitsihar. There there are two mosques, one founded by Shantung men of the old sect, and one by men from Kansu, who belong to the new school. The Kaichow report says: "The new sect was founded at the rise of the Manchu dynasty in 1640. In Shansi there was one Marulung who gave out that he had received a revelation and united with Machungtang to found a new sect, not without political designs. The difference between the sects is that the new allow the *kowtow* in sacrificing to ancestors, and in prayer for the dead they remove their shoes. The old sect do not remove their shoes, saying that when Mohammed went to heaven to speak with God he was allowed to retain his shoes. The new say that they remove their shoes not out of regard for the dead, but in reverence for Mecca as holy ground, for all who enter that city must do so." I also learn that a certain scripture is recited three times by the old, but only once by the new; and that "The old sect allow remission of sins after repentance; the new require the infliction of one hundred blows. The old sect pray for the dead; the new do not."

The Moslem is disposed to be friendly so long as we do not proselytize. "You and we are not far apart," they say. The priest whom I consulted for information on this subject was very ready to give it. His attitude was such as to deprecate criticism. "We are poor, many of our people do not come to worship, many are not sincere," he said. He seemed anxious to claim

kinship as a believer in Jesus. No special effort has ever been made to reach Moslems. In some stations they have bought tracts and Scripture portions, in others not even this has been done. In one place we have a dozen small children in our schools; in Shiho the mission is located in the Mohammedan quarter, and the out-patients at the women's hospital are largely drawn from that community, while a children's service on Sunday afternoons is attended by their children. Before the outbreak of 1900 there was an earnest inquirer in one town; the Ahung tried to dissuade our evangelist from encouraging him, and after that the man disappeared. In another city several Moslems attend church services, and profess to believe in Jesus, but they have not severed connection with their own people. There is only one Mohammedan at present within the Christian church. His story is that between thirty and forty years ago he bought a Gospel for sixteen cents. He was then a young man of about twenty; he is now sixty-one. This was before a chapel had been opened in the town; but missionaries and Chinese evangelists had come preaching and selling books. When it was proposed to open a chapel the difficulty was that no one would let the Christians have a building. Then Mr. N. stood guarantee for both sides, and a chapel was opened. He had been coming to our new church on Sundays for some time. When in 1913 I asked him if he would be willing to be examined for baptism, he came and was accepted. He is at present teaching in one of our elementary schools. As for difficulties with his co-religionists, there have been none. If he were to talk about Christianity with any of them, they would not be rude or attempt to argue, for they know he is an educated man.

While individuals may thus be won by ordinary mission work, there can be little doubt that any considerable success would be followed by persecution. Literature, both Arabic and Chinese, would be useful if specially prepared and conciliatory, aiming at constructive teaching rather than controversy.

Moukden. JAMES W. INGLIS.

THE MOHAMMEDAN CONFERENCE AT PEKING: 1916

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A CONFERENCE took place in Peking on January 6th of this year, composed of some three hundred or more Ahungs from the northern provinces. They met for the purpose of considering their condition and the setting forth of some plan by which their society might be made to flourish. Their action at this time is undoubtedly due to the effect of efforts made in various places to reach Moslems with the Gospel.

I have myself been able to circulate a great many books both in Arabic and Chinese in Peking, and as the leaders of Islam in China are to a large extent in Peking, it is quite likely that these books have been read and that the readers are taking steps to withstand Christian influence.

In reading the report the reader will make due allowance for Moslem exaggerations. The publications referred to near the end have reference to a monthly magazine which will be printed shortly.

This move of theirs is something that had to come sooner or later. Without any active Christian efforts put forth to reach them, the Moslems insist that they and the Christians are one, but as soon as steps are taken to show that they are not one, opposition is sure to follow.

The report was published in very high-class Wen li (not in Arabic), and I have endeavoured to translate it as literally as possible :—

" If religion is not true it cannot stand, and if it has no principles it cannot be propagated. Although our society is well established and has spread abroad, yet if we do not take steps to spread the truth and keep our

methods up to date, even though our glory may be great just now, it will only be temporary.

The present is a time of discussion and investigation ; if one does not go forward, he must go backward. No matter how great and glorious may be the truth, nor how deep and broad the principles, it is not easy for any system of thought or any society to become great and flourishing in a short time, nor to be free from the tendency to deteriorate and decay.

We Mohammedans have been careful to observe all Moslem customs, and we certainly have truth and principles. From the departure of our Most Holy One from earth one thousand and some hundred years ago, we have depended upon the ability of his eminent followers. May the true Lord guide and help ! Our religion long ago permeated all lands ; our co-religionists have long since gone everywhere. In China the number of our believers has run up into the millions [the figures used imply any number from fifty to one hundred million] and the relations between them have been of the happiest. They have been loyal to the true doctrine, have fulfilled all their obligations and attended to their duties. They have been of great service to the government. They have contributed greatly to the betterment of society. Who is there that does not respect us ? Is not our prosperity great ? But from the end of the Manchu dynasty to date there has been a falling off generally on the part of all the Chinese in the observance of customs. Our society has also been affected so that Mohammedans have withdrawn into themselves and had little to do with outsiders. We have been busy looking at our own good points and have paid no attention to others. We have been negligent in the discharge of our duties and have stood on one side disregarding the success or failure of our work. This state of the case has continued to the present. The danger is now clear to us all.

From without, our enemies (other societies or churches) have taken up arms against us and are continually searching for an opportunity to send us harmful books. From within, blind and foolish disciples have lost the real spirit of Islam and simply observe the outward forms, and

have even suggested the changing of our religion. We have noticed that among our fellow-Mohammedans those who understand the Lord (Mohammed) and regard him as holy, who practise self-denial, attend faithfully to worship, and study the sacred lessons, are very few in number. The reason for all these failures is that the truth has been hid and our principles have been kept dark.

We must withstand those who would hurt us from without and awaken the sleepy and ignorant in our midst, and cause all disciples to understand Islam, practise self-denial, and do their duty. We shall not be doing our duty, if we do not cause the truth to be spread abroad and make the principles of our faith known to all. The responsibility rests upon us all and we cannot escape it.

The purpose of this conference of the " Pure and True Society " is to gather together the well-known Ahungs (Mullahs), sages, philosophers, men of experience, *et al.*, at a given place for the sake of discussing the important as well as difficult points in our doctrine, and explaining them for the benefit of all. We intend to devote ourselves exclusively to religious matters, avoiding all political questions. Furthermore, we intend to prepare and publish literature on the doctrines of Islam, as a guide. The aim of the publications will be the spreading of the truth, the setting forth of the advantages of Islam, the extending of the principles and the preaching of Mohammedan customs. These publications will appear shortly, and if they are used, we shall see our society grow, and its good points will be manifest to all. Everyone will be glad to hear the doctrine, and also to lend a hand. Then we shall all rejoice and our religion will prosper greatly.

The proposers of this forward movement are the Ahungs and elders of the mosques at Niu Chieh and Chiao Tzu hu t'ung, Peking, and the supporters are all the other Ahungs of Peking and the representatives from the eighteen provinces.

Regulations of the Mohammedan Conference.

I. Purpose. The purpose of the Conference is to spread the doctrine, to promote co-operation, to unify our customs and laws, to make known the advantages of our religion, and to plan ways and means by which we may grow stronger as a religious body.

II. Name. The name shall be "The Conference of the Pure and True Society."

III. Scope. The scope of the Conference is very clearly marked out. Our work is with religion, and we have not the slightest relation to nor interest in politics.

IV. Responsibility. In order to carry out the purpose of the conference, we have the following responsibilities :—

(*a*) To prepare treatises in order to enlighten the members of our own society ;

(*b*) To translate our important scriptures (Koran not mentioned particularly) in order to make our doctrine known ;

(*c*) To improve our grammar schools and method of teaching in order to strengthen and establish our people ;

(*d*) To establish and improve normal schools in order to develop teachers ;

(*e*) To emphasise the importance of lectures for the purpose of exhorting the people, and also to add to their knowledge.

V. Membership in the conference. All members of the Mohammedan Society have the right to attend with the following qualifications :—

(*a*) Authorised delegates with power to vote—all teachers and Ahungs.

(*b*) Honorary delegates—respected and worthy laymen.

VI. Method of Procedure. The Conference will be held in Peking, and all societies must send their representatives to that place. This Conference will have final authority. In order to accelerate business and help discussion, there will be a Committee of Business and a Committee of Discussion.

VII. Officers. The Chairman and Vice-chairman of the Committee of Business shall be located in Peking. This committee shall consist of ten persons, all of whom are to be selected from Peking Mohammedans.

The Chairman and Vice-chairman of the Committee of Discussion shall be located in Peking. This committee shall consist of twenty persons, ten of whom shall be from Peking, and ten from other important centres.

All officers are to be selected from the Conference, but the chairman and vice-chairman of the Committee of Discussion must be elected by authorised delegates only.

External affairs are in the hands of the Committee of Business, and internal affairs are in the hands of the Committee of Discussion. Any other important matters that arise can be handled as the occasion warrants.

VIII. Time of meeting. There shall be four kinds of meetings: meeting of officers, regular meeting, great council and special meeting.

(*a*) Meeting of officers—twice a month.

(*b*) Regular meeting—once a month, at which all officers in Peking must be present.

(*c*) Great council—twice a year, at which all officers must be present if possible, but those who live far away and cannot attend are excused. Upon conclusion of the Conference a report of the proceedings will be sent to all such.

(*d*) Special meeting—time uncertain.

If some important question arises, the officers shall immediately gather together and decide what sort of a meeting should be held, who should be allowed to attend, etc.

IX. Great Council. It is most important that a Council should be held for the purpose of discussing matters. The method of procedure shall be as follows:—

(*a*) Each delegate is allowed to present business.

(*b*) The subjects for discussion and the order of those subjects shall be decided by the Committee of Discussion.

(*c*) When specially important matters are presented, a notice bearing the names of all the officers shall be sent to the regularly authorised members, inviting them to consider the matter and reply by mail. Such matters are also to be examined and afterwards presented for discussion by the Committee of Discussion.

(*d*) All members of the council shall have the privilege of discussing.

(*e*) Decisions shall be made by prominent Ahungs from among the authorised members.

(*f*) After the decision is announced, it shall be circulated widely.

(*g*) Regarding matters that have to do with customs and doctrine, special care shall be taken to circulate the decisions so that all the adherents of Islam may know.

X. Finances. The expenses of the Conference shall be borne by the delegates.

The Conference has prepared these regulations roughly in outline, so that temporarily they may be used where needed. Where there are errors they can be changed or corrected as desired.

Subject matter of the treatises or articles on Islam.

I. Introduction. The writers accept full responsibility for the contents.

II. Explanations of the Koran (Heavenly Classic)—Co-operative authorship. Selections will be made from books which have already been translated into Chinese.

III. Words of Mohammed (the Most Holy One). By Wang Hao Jan.

IV. Most important Moslem laws. Wang Ching Chai.

V. Islam customs. By Li Yün t'ing.

VI. Moslem hygiene. Wang Ching Chai.

VII. Life of Mohammed (the Most Holy One). Chang Tzu Wen.

VIII. History of the Saints (Holy Ones). Wang Ching Chai.

IX. Outline of Mohammedanism. Ma Ch'un I.

X. Current thought—limited to religion. Sun Sheng Wu. The co-operation of all is desired in this matter, and Mr. Sun will gladly use information sent to him.

XI. Church affairs—in Peking, in the eighteen provinces of China and in foreign countries. Sun Sheng Wu. Information sent to him will be used.

XII. Open Forum. Co-operative authorship or editorship.

XIII. Letters. Selections from letters received.

XIV. Quotations.

XV. Question box. Co-operative authorship or editorship.

The business office of the Conference is in the mosque at Chiao Tzu hu t'ung, outside the Shun Chih gate. Telephone 3254 South exchange.

Committee: Chang Te Ch'un.
Wang Jui Lan.
An Chen.
Li Tsung Ch'ing.

All who have any business will kindly present it to the committee at the above place."

The above is the translation of their programme and the outline of their plan.

CHARLES L. OGILVIE.

Peking.

QUESTION DRAWER

——:o:——

I.—" What is the Qur'ānic use of the word *ḥanīf* and its etymology ? Is it related to the Hebrew word ḥānēf, and is it not possible that this name was originally a Jewish term of reproach given to those who limped from one religion to another in Mecca ? "

The Qur'ānic use of the word is simple. It is used in ii. 129 ; iii. 60, 89 ; iv. 124 ; vi. 79, 162 ; xvi. 121 of Abraham and describes him as turning from the false religion to the true. In xvi. 124 it is used of Muḥammad as following the *milla* of Abraham ; in x. 105 and xxx. 29 similarly of Muḥammad following the true *dīn* but without reference to Abraham. In xxii. 32 ; xcviii. 4 it is applied in the plural (*ḥunafā'*) to the true believers worshipping and serving Allah rightly ; there is no reference to Abraham. The lexicographers and the commentators seem to be unanimous that it means turning (*mail*, *'udūl*) from one thing to another, and most of them say from the false to the true. So Baiḍāwī on ii. 129, *mā' ilan 'an al-bāṭil 'ilā-l-ḥaqq*, from the unreal to the real ; and on xxii. 32, *mukhliṣīn lahu*, giving themselves completely over to Allah. See, too, the old and excellent dictionary of the Qur'ān by ar-Rāghib al-Iṣfahānī, *Al-mufradāt fī gharīb al-Qur'ān*, p. 133, in ed. of Cairo, 1324. But when the larger lexicons, such as the *Lisān* (Part x., pp. 402-5) are carefully examined and when account is taken of the use of the root in the old poems and in the other Semitic languages, the matter is not quite so simple. There appear in old Arabic signs of a stage in the meaning when *ḥanīf* may have meant " pervert " quite as well as " convert." It suggests merely " turning away," " bending," " crookedness," and even " wryness in the foot or leg." In Biblical Hebrew the root always means to be profane, irreligious. In later Hebrew and in Jewish Aramaic it indicated flattery, hypocrisy, inconstancy, and in Syriac *ḥanfā* was the normal word for " heathen." In Assyrian it was used of " ruthlessness." I cannot find, however, in Hebrew or Aramaic any sign of the meaning " to limp " or " to have crooked legs or feet." That seems to be confined to Arabic, and the native Arabic lexicons give several contradictory statements as to the nature of the defect, see *e.g.*, *Lane*, p. 658. The above seem to be the lexical facts in the case, but drawing a conclusion from them can only be guesswork. It should be remembered, too, that the details of the many stories about the " seekers " of Muḥammad's time are quite uncertain. Their truth belongs to the broad problem of the historicity of the *Sīra* as a whole, which is at present undergoing such destructive criticism. Perhaps we may go so far as to regard it as probable that *ḥanīf*, before and at the time of Muḥammad, meant " heretic," and that it was

taken by him or by immediate predecessors of him and used of the great "heretic," Abraham, whose abandoning of the religion of his fathers had been really a turning to the true faith. Such transfers of meaning in descriptives are not uncommon. The old Arab *ḥanîf* was certainly not like the Hebrew *ḥānêf*, a godless person, but he may easily have had peculiar religious views.

II.—"Is there material difference in the contents of the six orthodox collections of Tradition, or would the readers of al-Bukhārī in Arabic or in the French translation practically cover the main ground on the subject?"

There *is* material difference, and the reader who limited himself to the *Ṣaḥīḥ* of al-Bukhārī would lose much which enters very intimately into the religious life and thought of the Muslims. A distinction should here be made. For purposes of controversy it would be well, I think, to limit one's self in general to the two *Ṣaḥīḥs* of Bukhārī and Muslim. The orthodox Muslim has difficulty in rejecting a tradition which they support. But there is a large number of traditions, important reflections of the development of Islām and dear to the hearts of the masses, which are not in these collections. For such traditions the handiest source is the *Maṣābīḥ as-sunna* of al-Baghawī (died about A.H. 510). A later recasting of this book in the eighth century under the title *Mishkāt al-maṣābīḥ* was translated into English by a Captain A. N. Mathews and printed at Calcutta in two volumes in 1809. This book is exceedingly rare and dear, and a carefully revised new edition of it would be very useful. Both the *Maṣābīḥ* and the *Mishkāt* have had immense popularity among Muslims of all classes, except specialists. It is also greatly to be desired that a translation should be made of pp. 213-274 of Goldziher's *Muhammedanische Studien*, II.; a full account is given there of the origin and nature of the different collections.

III.—"Would it be fair to use the passage in *Sūratu-n-nūr* (Qur. xxiv. 35) (which refers to God as a light absolute, light in a lamp and light derived from olive oil) as an illustration of the Trinity, and does al-Ghazzālī give any helpful interpretation of this beautiful verse?"

The verse may be translated: "Allāh is the light of the heavens and the earth. The likeness of his light is like to a niche in which is a great lamp; the lamp is in a glass vessel; the glass vessel is as though it were a pearly star, kindled from a tree of blessing, an olive tree, neither eastern nor western, the oil of which would almost illumine even though no fire had touched it—a light upon a light! Allāh guides to his light whomsoever he wills, and Allāh makes likenesses for men, and Allāh knoweth everything."

There are, I take it, four elements in the light: (i.) the light of the great lamp; (ii.) the clearness of the oil; (iii.) the brightness of the glass vessel; (iv.) the niche concentrating the rays of light. That is Baidāwī's exposition of "a light upon a light," and I think it is correct. He then goes on to give four interpretations of the parable. (i.) That it indicates the guidance given to men by the clear verses (*al-'āyātu-l-baiyināt*) of the Qur'ān, either for the brightness of their meaning or

because men otherwise would walk in darkness. (ii.) That it indicates how Allah illumines the heart of the believer with divine knowledge. (iii.) An elaborate interpretation in terms of the perceptive powers of the mind, borrowed from al-Ghazzālī. I will give it below. (iv.) That it indicates the stages through which the rational power (*al-quwwa al-'aqlīya*) in man passes from emptiness of all knowledge, through necessary knowledge gained by sense impressions, to the attaining of speculative ideas by thinking and application or by intuition or by divine illumination or the capacity for it. There are seven in all, and to each is assigned an element in the parable.

But it is in the *Mishkāt al-'anwār* of al-Ghazzālī that we find the fullest interpretation. The second part of that little treatise has been excellently discussed by Canon Gairdner in his article in *Der Islam* (5 Jahrgang, Heft 2/3); but he has said almost nothing on its treatment of this verse. Here, of course, I must be very concise. Al-Ghazzālī does not, like Baiḍāwī, speak of "perceptive *powers*" but of "souls" or "spirits"—*'arwāḥ*. Of these he finds five in man. (i.) *Ar-rūḥ al-ḥassās;* this all animals possess *qua* animal; it receives what the senses bring to it. (ii.) *Ar-rūḥ al-khayālī*, develops in children, and some animals have it; it is evidently the basis of memory, and is a picture-forming power which registers and retains what the senses bring in order to present that again to (iii.) *ar-rūḥ al 'aqlī*, which is the special human essence and belongs to man only; it seems to be the intuitive reason whose percepts are universal, necessary, knowledge, which it gains from (i.) and (ii.). (iv.) *Ar-rūḥ al-fikrī* is the constructive reason which by logical processes attains to new truths. (v.) *Ar-rūḥ al-qudsī* is the power in prophets and in some saints (*walīs*) by which the unseen spiritual world (*al-ghaib*) is immediately revealed to them. These *'arwāḥ* are imaged materially in the verse as follows: (i.) is the niche (*mishkāt*); (ii.) is the glass vessel (*zujāja*); (iii.) is the lamp (*miṣbāḥ*); (iv.) is the olive tree (*shajara zaitunīya*); (v.) is the olive oil (*zait*). I do not think I need give the reasons annexed; they are not worthy of al-Ghazzālī's usual spiritual insight. See for the whole, with much misplaced if sometimes suggestive subtlety, the ed. of Cairo 1322, pp. 27, 39-47.

But how did he so completely fail and wander off into worse than Alexandrian exegesis? It was, I think, because he and all Islām had no clue to the phrases and pictures that were in the mind of Muḥammad. We cannot but recognise, "I am the light of the world," from John viii. 12, and "Light of Light" from the Creed. With these, I think, is combined a confused memory of hearing read the description in Zechariah iv. There are lamps there and two olive-trees—were these confused into the "neither eastern nor western," for which none of the commentators has a reasonable explanation?—and golden oil. In it may be, too, the memory of a lighted altar seen in Syria. From the Biblical stories told in the Qur'ān it is evident that Muḥammad's memory worked in just such a confusing and combining way.

In view, then, (i.) of the straight meaning of the verse with its four elements, (ii.) of the nature of the different Muslim interpretations with five and seven elements, and (iii.) of the probable or possible elements in the mind of Muḥammad, my feeling is that a Trinitarian exegesis is not possible, and that its use as a Trinitarian illustration would produce more irritation than profit. But as to that the experienced missionary will certainly be able to judge much better than I.

DUNCAN B. MACDONALD.

NOTES ON CURRENT TOPICS

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A Plagiarized Translation of the Koran.

CAN any of our readers give any more information regarding a curious translation of the English Koran, printed in London in 1822 ? The title page of a copy in possession of Mr. Joseph D. Bryan at Alexandria reads : " The Holy Koran, commonly called the Alcoran of Mohammed, translated from the original Arabic, and with the former translations diligently compared and revised. By Special Command. London. Printed for the Koran Society by R. Carlile, 55 Fleet Street." Who organised this Society ? What has become of it, and who is responsible for transferring verbatim the translation of George Sale and then asserting that it was a translation from the original, using the familiar terminology of the Bible Societies ? The surahs are called chapters, but except for this and the omission of the use of italics where Sale uses them to show words which had not appeared in the original, there is no variation. It is a clear case of plagiarism. The book has no preface or introduction. It is 12 mo. in size, has 386 pages, but no footnotes and nothing to show any " tendency " on the part of the translator. This particular copy is bound in fine leather, and has a gilt book plate of " W. Boyne, Leeds, MDCCCL." This translation, if it may be called a translation, was not noticed in the article on " The Translations of the Koran," which appeared in our number for July, 1915.

A Benefit Performance at the Theatre for Al-Azhar Students.

How the old and the new mingle in such a cosmopolitan city as Cairo is evident from the following item which appeared in the Egyptian press a few weeks ago. " The performance given on Tuesday evening at the Sultania Opera House in favour of the Syrian students at Al-Azhar University, was the great success the promoters of the scheme intended it to be. The theatre was full before the curtain rose. . . . The play was ' Saladin and the Kingdom of Jerusalem,' performed by the Abiad-Higazi company, and the famous troupe acquitted itself as creditably as usual. The entr'actes were occupied by speeches and odes, the first of which was delivered by the son of the Rector of Al-Azhar, thanking the promoters of the performance for coming to the assistance of the Syrian students whom the war has deprived of the allowance made them by their families. . . . The performance was brought to a close by Sheikh Salama Hegazi, who sang one of his poems. The function came to an end at midnight, when the audience gave audible appreciation of Mr. Sarkis's labours, as it was he who organised every detail of the performance."

Indian Protest against Armenian Massacres.

According to *The Englishman* of Calcutta, a number of protests have been made by Indian Moslems against the Turkish policy of exterminating the Armenian population. "A striking address was delivered at Kerbala, Upper Circular Road, to the large gathering of Moslems who had assembled to take part in the final ceremonies of the Moharrum. Haji S. Zohar, the oldest member of the Society for the Prevention of Cruelty to Animals, and who is well versed in Urdu, in speaking of the terrible slaughter of Armenians by his hearers' co-religionists, the Turks, said a crime so repulsive as this was against God and the cardinal principles of the Moslem faith. It was not even equalled by the ancient Roman Emperors, who enjoyed the spectacle of innocent Christian women and children being devoured by wild beasts in the arena. The speaker reminded his audience that in India there was a very large number of Mohammedans and he asked them to picture what would be their fate if they were ever to share the misfortunes of a nation whose only fault perhaps was that they were not followers of the Prophet."

Hospital Ship for the Sulu Islands.

Those who are deeply interested in the Moslem population under the American flag in the Philippines know of the work that is being done by the Episcopal Church of America under the leadership of Bishop Brent. "One of the missionaries of the Episcopal Board in the Philippines says that the greatest advent of the past year in that mission has been the conjoint acceptance by the Philippine government and a private philanthropy in America of the proposition submitted by Bishop Brent for a hospital ship for the Sulu Archipelago. It is hoped that this institution will be a centre of instruction and healing to 200,000 natives."

The "Land of Darkness" of the Arab Geographers.

The *Geographical Journal* gives the summary of a short article by Dr. R. Hennig, which appeared in the Journal of the Berlin Geographical Society, in which he "discusses the problem of *Wisu*, or the 'Land of Darkness,' mentioned by Ibn Batuta, Abulfeda, and others as lying somewhere to the north of Russia. He seeks to locate it somewhat more precisely, and thinks that the account of Other's voyage recorded by King Alfred may be a help for this purpose. To begin with, he points out that the statements as to the 'dumb trade' carried on with the merchants who went there from Central Asia indicates that the country in question was occupied by a settled and not entirely primitive population, in spite of its description as a desert without trees or habitations. Other's account of the land of Bjarma, which is to be placed between the Dwina and the Volga, indicates, he thinks, a certain degree of culture for its inhabitants in the ninth century, whilst the fact that this land has been thought to have been in commercial communication with Central Asia fits in with the statements of the Arab geographers, though it is to be supposed that by reason of the Mongol incursions Bjarma had lost much of its importance by the fourteenth century. The writer concludes by pointing out that the commercial intercourse with Central Asia set on foot by the English by way of Archangel in the time of Queen Elizabeth offers a striking parallel to the supposed trade by much the same route during the earlier periods."

The Mosque at Petrograd.

We learn from *The Record of Christian Work* that "there is a mosque under construction in Petrograd, not far from the Troitsky (Trinity) Bridge over the Neva. It is a massive granite building, relieved by a dome of cerulean tiles and a blue-tiled entrance porch. There are three minarets from whence the ears of the 'Orthodox' will in days to come be jarred by the call to Moslem prayer. The whole building recalls Samarcand. The building was partly given by the Emir of Bokhara, which recalls the fact that Holy Russia as well as Protestant England is a great Mohammedan power. The attendants upon the new mosque will be chiefly Tartars, of whom 15,000,000 are living under the Russian double eagle. The government of Kasan and the Crimea are the great centres of this population. These Moslems are, undoubtedly, a higher type than their co-religionists of Turkey. They are cleanly, abstinent from both tobacco and alcohol, intelligent, and extremely energetic as traders and merchants."

Baluchistan in Wartime.

From *The Englishman*, Calcutta, we take the following interesting paragraphs on a corner of the Moslem World which does not often receive notice in the press :—

"The outbreak of war may well have caused misgivings to the guardians of our north-western and western frontiers. The tribesmen on the Afghan border in recent years had become equipped with a large assortment of modern arms, thanks to the agility of the gun-runners in the Gulf. Persia had been steadily falling into chaos, and though none of the trans-border folk were likely to be mad enough to hurl themselves against the great defences of Quetta, and the approach of a more dangerous foe appeared more unlikely then than it did later on, yet the long and comparatively undefended border-line of Baluchistan, which marches with Afghanistan, Persia and the Gulf probably caused more uneasiness to the local officials at least than they have ever ventured to avow. Then there was the internal situation. The Baluchi himself is a tribesman, and though the country has been settled for some years the recently civilised is apt to revert to his old habits in times of general commotion and confusion. The benign *régime* of the British Government has allowed the tribesmen to practically govern themselves, and though there are no High Courts or Legislative Councils and only one Municipality (which is kept at Quetta for the amusement of the *sahibs !*), yet the tribesmen in most cases are permitted to settle their own disputes ; the country is garrisoned by tribal levies and the police, the post-office, and other services are practically in the hands of the children of the soil. They are a brave people, but still comparatively ignorant, with the awful ignorance of Asia. They were liable like others to misunderstandings and panics and apt to be misled. The Great War would at least furnish a test as to the success or otherwise of British rule in Baluchistan.

"Baluchistan has come through that test with flying colours. Following the example of the other chiefs of India, the two great chiefs of Baluchistan, the Khan of Kalat and the Jam of Las Bela, hastened immediately to declare their unswerving loyalty and to proffer their persons and resources in the service of the Empire, and their declaration awoke a sympathetic echo throughout the country. The year's history in Baluchistan, says the Agent to the Governor-

General, was an undramatic history of peace and quiet, an eloquent testimony to the deep-seated loyalty of its Pathan, Baluch and Brahui tribesmen and of the success of its peculiar administration. The declarations of loyalty by the chiefs were publicly reaffirmed on the entry of Turkey into the war, and were given a practical shape by the offer of a Camel Transport Corps of 2,000 camels fully manned and equipped for service."

Assiut College as a Factor in the Kingdom.

Dr. John R. Mott, after visiting this strategic educational institution of the American Mission in Egypt, wrote in regard to it :— " I think of few factors which have done as much to make possible the new Egypt as a stronghold and propagating centre for pure and aggressive Christianity, and it ranks among the very leading educational and missionary institutions of the world." The college has recently celebrated its Jubilee of service. Ever since its initiation it has been and is to-day positively evangelistic in its character. Dr. John Hogg, during twenty-one years of his administration in the beginnings of the college, and Dr. Alexander in its direction for some thirty years, made the main purpose of the institution, whether as a day school, boarding school or as a college, that it send forth constantly streams of influence for positive evangelisation, and train up men to go out as teachers and preachers of the Gospel. Three hundred and twenty-one men have been graduated from the college since the first class went out in 1875. Of these one hundred and four have entered the ministry, fifty-nine are teachers in our own and other missions, reproducing in other lives what they have learned of Christian truth in the college, and propagating evangelical and evangelistic influence in Egypt and in the Sudan. Of the 64 ordained ministers of the Church in Egypt, 61 were educated in the college.

The " Conscience Clause " in Mombasa.

The following facts will interest all those in the mission field engaged in educational work among Moslems. We take them from an article by the Rev. S. A. Martin in *The Church Missionary Review* :—

" The Buxton High School was opened in 1904, and, notwithstanding the opposition of native Mohammedan and Hindu schools, has steadily increased in numbers and size. Like Mombasa, the town in which it is situated, it includes many nationalities and creeds among its pupils. By far the largest number are Mohammedans, although the non-Mohammedan Africans are increasing their proportion steadily. The education given, as far as means available will permit, is a true one, and not merely a blind for proselytizing. It aims at the soul, the mind, and the body. All scholars and parents are made aware of the fact that while we are anxious and zealous for their conversion to the faith of Jesus Christ, we are also desirous to give them the best physical and intellectual education possible. The truth of Christianity is thus indirectly imparted, with more effect than is generally known."

This system of Christian instruction, however, aroused opposition. Some years ago the Mohammedan authorities urged the Government of the Protectorate to establish secular schools. The latter agreed, and the very existence of the mission school seemed at stake. " Then," writes Mr. Martin, " we offered to adopt a ' conscience clause ' for a short time, if the Government would withdraw their scheme of Mohammedan schools. This the Government immediately did—in fact, were

delighted to do. They dropped their policy, and were prepared to hand over to the C.M.S. grants to enable us to carry out the necessary building improvements and enlargements, and to obtain a more efficient staff."

Opposition, however, did not end there. Attempts were made to boycott the school. A deputation stated, " We fear the Buxton High School even with a conscience clause." This admission showed how much the work of our institution in the past must have cut into the Mohammedan and Hindu life of the people. They ' feared ' not only because our direct Christian teaching was undermining their faith, but they feared our very atmosphere, our Christian example, our Christian discipline and control, they feared a Christian school *even with a conscience clause*. It was this significant admission that decided us to withdraw from the government support, to give up the conscience clause and to go back to our compulsory Christian instruction. By that admission from the deputation, God had lifted the veil just enough to show us how we stood in the conflict of the Cross against the Crescent. We were permitted thus to see spiritual victories, although not of a kind reckoned in statistics. So we thanked God and took courage. We wrote declining the government grants and policy. We declared once more for compulsory Christian instruction. The Government put up their schools—for purely secular teaching ; and in one of the schools the Koran was taught on Fridays. We declined all pupils who were not willing to receive Christian education. What have been the results ? We lost somewhat at first, but not for long, and soon we won back our numbers, even the sons of the leaders—Mohammedans, Bhorahs, Khojahs, Arabs, and Swahilis. One retired Arab governor even came and offered to build a house in our compound for his two sons, and defray all the cost of their education, so as to keep them from the immoral influences of the Mohammedan town."

The New Capital of Nigeria.

It is stated by the *Lagos Standard* that Sir Frederick Lugard, Governor-General of Nigeria, has completed plans for the headquarters of the Government to be transferred from Lagos to Kaduna, where the General Manager of the railway and his staff are to be located, whilst the chief office of the Comptroller of Customs is to be located at Port Harcourt, which the authorities also desire shall be the principal port of call for the Elder Dempster mailships. This new railway will give direct access to the central part of the Benué district, and the bridge crossing the river at Abinsi will be the " jumping off " place for the missionaries in the river districts. The rail will also continue up to the Bauchi Plateau District.

Light in Nigeria.

" Dr. Miller, of the Church Missionary Society in Nigeria, tells of a centre of light which is shining in that land," says *The Mission Field*. " Although Gimi is only a very small place it is nevertheless a marvellous sight, a Christian community in the heart of a huge Moslem land. In a land reeking in physical and moral filth, where the very atmosphere seems poisoned by the horrible language and the merest babes are adepts in Billingsgate, and morality has no chance, it makes one thank God amid all else that is imperfect to find 115 souls all under Christian teaching ; women at their grinding singing hymns

of praise all day long; children and grown-ups, men and women, all swarming to the daily school; a church to which every individual in the community comes every Sunday, with prayer-book and Bible and hymns in Hausa; farming going on everywhere vigorously; a splendid communal spirit; the women happy and respected and not kept in seclusion; the children able to grow up in an atmosphere of purity, taught from earliest infancy to avoid blasphemy and foul talk; a village in which everything sanitary has been achieved with no opposition from the people, but with their hearty co-operation, and in which the children can be and have been vaccinated with the full understanding and consent of the parents."

Baptisms at Constantine.

On Sunday, November 7th, writes Mr. Smith, of the M. E. Mission, we had the joy of witnessing the baptism of the two oldest girls of the Home at Constantine, together with the grandmother of one of them. This is the first time an Arab woman or girl has been baptized in this town, at least in connection with any Evangelical Mission or Church. It was naturally a cause of great rejoicing to the missionaries, and the service was of a most solemn nature. The testimony of a young French Professor present with his sister was that the service had been most impressive and touching. These two French friends, although not yet members of our church, are very regular attendants of the services. The three candidates were full of a firm and joyous assurance, and their joy was manifested in their beaming countenances, and in the determination expressed in their answers to the questions. Most of the French members of the Church were present and also a few adherents. All the Arab Christians with the boys and girls of the Homes were gathered together, feeling that this was especially their day.

France and Islam.

That a process of crystallisation is going on in the future relations of the various nations at war towards their Mohammedan subjects is clearly shown in an article published in *The Christian Science Monitor*: "M. Paul Bajazet, deputy and member of the budget commission, in an article in the *Matin*, calls on the French Government to make the attitude of France towards her loyal and devoted Muhammadan subjects perfectly clear by granting citizenship to all those native soldiers who have fought for France. This question had been made the subject of a report by M. Henry Berenger, senator, in which he pointed out that the Muhammadans of the French colonies should be granted citizenship, but that a law should be passed which would enable them to combine French citizenship with the rights and privileges conferred on them by their law. The importance of adopting this proposal is emphasised by M. Bajazet, in view of the steps which Germany is taking to make herself *persona grata* with Muhammadan peoples. 'We must know to-day whether France is for or against Islam,' said also M. Lucien Hubert, senator of the Ardennes, the president of the consultative committee on native affairs. More than ever, continues M. Bajazet, this question is of vital importance to us. We must declare ourselves frankly the friend of the Muhammadans by taking without delay those measures which have been urged by those who have made the relations of France with Muhammadan peoples a subject of special study."

Islam and the Confraternities in French North Africa.

We are glad to call the attention of our readers to an important article in the *Geographical Journal* (London) for February, on this subject, by Mr. G. F. Andrews. He gives an account of the various Derwish orders, especially of the Senussiya, with a fairly complete bibliography.

"There are about one hundred of these confraternities which may be ranked as separate orders, and of these there are twenty or twenty-five of more or less importance in North Africa. It was estimated by Louis Rinn in 1884 that one-eighth of the adult male population of Algeria belonged to one or another of these organisations, but this estimate is undoubtedly far too low. The oldest of the confraternities is the Seddikiya, which dates from the time of the Prophet and of which the founder of the Senussiya, the latest of the great orders, was at one time in his career an adept. Generally speaking, these orders were founded on a peaceful, simple, and wholly admirable principle, merely a desire to return to the simplicity and purity of early Mohammedanism, coupled with the wish to enforce certain views of the founder. They taught charity, sobriety, and abstinence from worldly wealth and ambition. In time, with the development of a great membership and the power which came with it, the leaders forgot or put aside these things and developed ambitions of wealth and power."

What he says in regard to the relation of the French Government in Algeria to Islam will especially interest our readers :—

"After the occupation of Algiers, the Mohammedan religious authorities of the city, having met to consider the question of how the prayer of Friday should be said, as it could no longer be said in the name of the Sultan of Turkey, decided, with the approval of the French military governor, that it should be said in the name of 'Quiconque fortifiera la religion musulmane.' That decision has since prevailed in Algeria, and any attempt to depart from it has been suppressed by the Government. Under the Mohammedan *régime* the vested clergy of Algeria, as well as elsewhere, were supported by the habus funds, by other religious foundations, or by the gifts of the faithful. When France took over the machinery of government, she took control of the habus funds, undertook to pay all costs connected with the mosques, and to pay regular salaries to the clergy. This system did not, and does not, meet with the approval of the Mohammedan population, to whom the idea of clergy subsidized by France and holding office at the will of French officials is repugnant. In Algeria the paid clergy include the following officials who are connected with the mosques : The Muftis, who are paid from 1,200 to 4,000 francs per year. There are few Muftis ; the title is an honorary one conferred upon important Imams. The Imams, who are the heads of the mosques, and are the local religious authorities (under the Mufti if there is one). The Mauderres, professors or teachers of Mohammedan religion and law. The Bash-hazzab, lecturers on the Koran and Mohammedan law. The Bash-mueddin or Muekkatin, leaders of the Mueddin, who announce the hours of prayer. In Tunisia—and it will now be the same in Morocco—the vested clergy, while still supported by pious donations or by the habus, are selected with the approval of the French rulers." Aside from the wretched system of transliteration, all the above is of deep interest.

The War viewed from Kabyle.

We learn from the annual report of the French Methodist Mission in Kabyle how the inhabitants of that country look upon the present war. They are especially surprised at its length, for their wars, among the various tribes, before the French occupation lasted only two or three days at the most. The majority are balanced between their interests, which lie on the side of the French, and their religious connection with the Turks. The young men for the most part are with the French. All the young men under thirty-five years seem to be French at heart. They feel that they are French by birth, and in the particular tribe referred to in the report they have even proposed to the assembly the general mobilisation of all able bodied men to aid France. Unfortunately the older men objected that the colonials often treated them not as brothers, but as inferiors, and the proposal was not carried into effect. The only thing which appears to prevent the fusion of the colonials and the natives of the soil is Moslem fanaticism. When once this disappears the natives will be French, *ipso facto*. To be convinced of this one need only take notice with what earnestness so many of them pray for the success of the armies of France.

The war itself is not a stumbling-block to them, for, in their opinion, men must fight when honour is at stake, and they know very well that France was attacked even though all her thoughts were of peace. What astounds those who understand the situation is the mental enormity of the pan-Germanists, for whom the war is a matter of speculation, a means of gaining commercial facilities and aggrandisement.

The most of the inhabitants long for peace, not only because commerce is stopped and the agricultural workers can find nothing to do in the inhabited plains where they have settled by the thousands, but also because they suffer somewhat from insecurity. Outlaws hold the forests and render it well-nigh impossible to communicate with the missionary station of M. Lamb, and at times are very annoying.

"Old Wives' Fables" in Tunisia.

From *North Africa* we learn how curious are some of the explanations given of the object we have in view and of our modes of procedure. "One man said with the greatest confidence to his friend, that when an Arab 'enters' our religion, the first thing the missionary does is to take his photo. If this turns out well, the sum is settled (generally five francs), which is to be paid to him daily for 'entering' our religion. Should the convert return to Islam, the missionary would soon know it, for the photograph would then change colour. He would then take the renegade's photo and shoot at it with a revolver. As soon as the ball pierces it, the man would fall dead. If after some time the convert remains true, the 'chief of the religion' arrives. The tops of the thumbs and the great toes of the convert are cut sufficiently to make the blood flow, and the 'chief of the religion' is operated on in the same way. The 'chief' then places his bleeding thumbs and great toes on those of the convert, and, their blood thus coming into contact, it is believed that the native convert will remain faithful to Christianity. Some of the convert's blood is put into a small bottle and kept most carefully by the missionaries. This blood remains red as long as the convert remains faithful, but changes colour if he should prove unfaithful.

" A well-read man explained to an illiterate friend lately that there were two devils, the one rich, the other poor. The rich devil asked the other why he was so poor. ' I am commanded to follow the Moslems,' said he, ' but when they sit down to eat, I notice they say first, " In the name of God." I cannot sit down with them to eat after hearing that, so I retire and go hungry. When they put on their clothes, again they say, " In the name of God," so I go naked or pick up an old cast-off garment ; and so it is with everything.' He then asked how it was that the other was so rich. ' I am sent to tempt the Christians,' said he. ' They never do anything " in the name of God," so I am able to sit down and eat with them and do everything that they do. This is why I am so prosperous.' "

The Right Method.

A correspondent in India writes concerning the present possibilities of Moslem evangelism as follows : " I am more than ever convinced that India is at present the strategic point to reach the Mohammedan world. I have worked for twenty-eight years partly among Mohammedans, and I have never seen such a change in any community as I have noticed in the Mohammedans during the past two years or so. They come in crowds to purchase books, Gospels and the Psalms especially, and come with good questions—not the old routine questions of twenty years ago. Prayer is behind this great change. By humbly seeking the guidance of the Spirit of God we are taught how to approach the Mussulman. My experience is that we are far more successful when we speak to him as a sinner than as a Mohammedan. One has to refer to the Koran and to the Gospels, but they become side issues, and as flanking movements they are more effective than for a frontal attack. If we can touch the sinner, the Mohammedan has to give way. That is my experience, both in preaching and in private conversation."

When was Mohammed Born ?

In speaking of the Prophet's Birthday recently, an Egyptian paper said : " Historians differ in recording the year when Mohammed, the Prophet of Allah, was born. Many of them state that the birth took place in the Elephant's Year, and Ibn Abbas states that the event occurred on Elephant's Day. Others give the following dates: One month after Elephant's Day, two months after that date, two months and ten days, twenty years later, thirty years, forty years, and seventy years. Certain other historians state that it was fifteen years before that date. They differ also in fixing the month in which Mohammed was born. It is generally believed among the *ulema* that his birth took place in the month of Rabia el Awal ; but according to others the Prophet was born on Ashoura Day (the 10th of Moharrem) ; others say in Saffar, others in Ragab, and others in Ramadan. The day is also recorded differently ; and the part of the day as well. The same difference is to be remarked in connection with the place where Mohammed was born. According to some historians it was at Mecca, according to others at Shaab, at Asfan, and at Radm. All these differences show that Amineh, daughter of Wahb, gave birth to her fatherless infant of the Koreish in the same simple manner that prevailed among the Abd Munaf tribe in that Arabian wilderness, and so the Arab nation was unable to know the great day and the historic place when and where the poor widow of Abdalla Ibn Abdul Muttaleb brought into the world her son Mohammed."

The Islamic Pulpit.

Professor Margoliouth recently delivered an address at the Royal Asiatic Society on this subject. "The records, he said, left the inquirer in some confusion as to whether the original pulpit was a seat or a platform; but the Arabic name *minbar* was clearly derived from the Ethiopic *manber* or *menber*, which signified 'chair' or 'throne.' The chief or only piece of furniture in an Abyssinian church is a wooden erection called by this name, and the introduction into the Prophet's mosque of a *minbar* is placed by historians at the time of the return of the exiles from Abyssinia. Of the sermon itself, Professor Margoliouth said that orthodox jurists enumerated its elements as five: the words, 'Praise be to Allah,' a blessing on the Prophet, an admonition to piety, a blessing on the believers, and a lesson from the Koran. Besides these it was customary to add a prayer for the reigning sovereign and a mention of the 'pious Caliphs.' The Prophet had recommended brevity to preachers, and some of the discourses attributed to him were of 'ten words'—*i.e.*, a few sentences. The most famous of sermon-writers belonged to the middle of the fourth century of Islam. His sermons were throughout in rhymed prose, and occupied on the average five minutes in delivery."

A Roman Catholic Writer on the Armenian Church.

Seldom have we seen a finer example of the spirit of Christian unity and love than the concluding paragraph in the recent book by Adrian Fortescue, entitled, "The Lesser Eastern Churches": "In a land ruled by Moslems there is at bottom an essential solidarity between all Christians. These other Christians, too, are children of God, baptized as we are. Their venerable hierarchies descend unbroken from the old Eastern Fathers, who are our Fathers, too. When they stand at their liturgies they adore the same sacred Presence which sanctifies our altars, in their Communions they receive the Gift that we receive. And at least for one thing we must envy them, for the glory of that martyr's crown they have worn for over a thousand years. We can never forget that. During all those dark centuries there was not a Copt nor a Jacobite, not a Nestorian nor an Armenian, who could not have bought relief, ease, comfort, by denying Christ and turning Turk. I can think of nothing else like it in the world. These poor forgotten rayahs in their pathetic schisms for thirteen hundred years of often ghastly persecution kept their loyalty to Christ. And still for His name they bear patiently a servile state and the hatred of their tyrants. Shall we call them heretics and schismatics? They are martyrs and sons of martyrs. The long blood-stain which is their history must atone, more than atone, for their errors about Ephesus and Chalcedon. For who can doubt that when the end comes, when all men are judged, their glorious confession shall weigh heavier than their schism? Who can doubt that those unknown thousands and tens of thousands will earn forgiveness for errors of which they were hardly conscious, when they show the wounds they bore for Christ? When that day comes, I think we shall see that in their imperfect Churches they were more Catholic than we now think. For there is a promise to which these Eastern Christians have more right than we who sit in comfort under tolerant governments: *Qui me confessus coram hominibus, confitebor et ego cum coram Patre meo.*"

Indian Indentured Labour.

Our readers who were interested in the account of "Islam in South America," and remember the conditions there described of Indian indentured labour, will be glad to know that, according to *The Times*, "It has been decided to abolish the system of Indian indentured labour. The announcement, which gives great satisfaction in India, was made by the Viceroy at the sitting of the Legislative Council at Delhi." The Secretary of State for India is prepared to accept the policy of the eventual abolition of this class of labour in Jamaica, Trinidad, British Guiana, Fiji and Dutch Guiana.

"Indian feeling on this subject unanimously condemns the system. No arguments as to its possible economic advantages weigh against the sentiment that the indenture system degrades India in the eyes of the world. Reports showing the social degeneration caused by the paucity of women emigrating and also the number of suicides among the coolies have caused a painful impression. There is abundant scope in this country for all available labour, and emigration is no longer one of India's necessities."

"The existing system of indenturing coolies for labour outside India dates from 1842, their employment being regulated by an Emigration Act passed in 1883. Natives of India are only permitted to emigrate under contract to such countries as satisfy the Government of India that sufficient provision is made for their protection. Every precaution possible is taken with respect to their recruitment, which can only be carried out by licensed agents. Emigration to the French colonies—many coolies had gone to Réunion—had been forbidden since 1886, and Dutch Guiana is the only non-British possession to which coolies may now be sent. Coolies are recruited throughout Bengal, the United Provinces, the Central Provinces, the Southern Punjab, and Ajmir. The supply varies greatly, being dependent on the agricultural conditions prevailing in India, but it is officially estimated that some 10,000 emigrants are dispatched yearly under average conditions. Considerable numbers of the coolies settle in the countries to which they are sent after the end of their term of indenture, only 4,000 to 5,000 returning to India in any average year. Thus there were in Natal alone in 1910 over 60,000 'free' Indians, and it was dissatisfaction with the position of these 'free' Indians, and not with the treatment of the coolies still working under indenture, which led the Indian Government to prohibit altogether the emigration of coolies to Natal. To Mauritius, where 257,000 persons (70 per cent. of the total population) are Indian born or of Indian descent, the emigration of coolies ceased in 1910."

The Holy War Made in Germany.

A translation of a letter from Count Falkenstein, the officer commanding the German forces in Nyasaland, addressed to Mwalimu Isa, a Mohammedan exercising great influence over the Mohammedan population on both sides of the British-Portuguese border near Lake Nyasa, was given in *The Times*. The Count informed his correspondent that the "holy war" was being waged throughout the whole world, and that the enemy was everywhere defeated: the French were cleared out of Morocco; the Italians were severely defeated in Tripoli by the Mohammedans; the Russians and English had been driven out

of Persia; and the English had run away in Afghanistan and Baluchistan.

It is interesting to note the manner in which the enemy has attempted to stir up the various Mohammedan peoples to a "holy war." Documents have been found in the enemy consulates at Salonika containing 1,500 copies of a long proclamation in Arabic to the Chiefs of the Sennussis, inciting them to a Holy War on non-Germanic Christendom. They were found in a sealed parcel at the Austrian Consulate, addressed to the Austrian Military Attaché at Athens. After an inscription: "In the Name of Allah, the Compassionate and Merciful! Chief of the Sennussis," it proceeds: "You have seen that in consequence of the oppression ceaselessly inflicted on your Mussulman brethren by their enemies, France, England, Italy, and Russia, that the Mussulmans who once enjoyed freedom have been reduced to slavery and humiliation. These tyrannical nations have no other aim but to blot out the light of Islam throughout the world. Of all the instruments Allah has chosen for the protection of his religion the surest is the German nation, with its sympathy for Mussulmans." *The Times* Special Correspondent at Salonika says the pseudo-Oriental wording of the proclamation clearly betrays its Germanic authorship.

New Bible Translations.

According to *The Punjab Mission News*, "The Rev. W. A. Rice, a former missionary at Peshawar from 1888 to 1894, has during his enforced absence from Persia, undertaken the task of bringing out a revised New Testament in the Persian language. Whether this will prove feasible in the Punjab is doubtful, and it may be necessary to return to one of the Persian Gulf ports. An adequate rendering of the Scriptures in Persian presents peculiar difficulties, at once to render it acceptable to the educated and yet comprehensible to the masses."

We also learn that, "Dr. E. F. Neve has corrected the Kashmiri version of the Gospels previous to reprinting a new edition, and the Rev. T. Grahame Bailey has completed the translation of Genesis in Persian Panjabi. The book is now in the press. Only four new editions have been published during the year, two in Arabic, and one each in Sindhi and Kashmiri. Dr. Neve, writing from Srinagar, mentions that there is no literature in Kashmir which has so wide a distribution as the Gospels in Kashmiri and Urdu, and that during the year more than 4,500 copies have been sold, chiefly in the out-patient department of the Mission Hospital."

BOOK REVIEWS

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The Maqámát of Badí' Al-Zamán Al-Hamadhání, translated from the Arabic, with an introduction and notes historical and grammatical. By W. J. PRENDERGAST, B.Litt. London and Madras. Luzac and Company. Pp. 190. 1915. 6*s*. 6*d*. net.

This translation was prepared as a thesis for the research degree of Bachelor of Letters at Oxford University, and bears everywhere the marks of accurate scholarship.

Badi' Zaman (the Wonder of the Age), was born at Hamadhan A.D. 967. It was the golden age of Arabic literature. Mutanabbi had just completed his great work. "Among other prominent men of his day," the author tells us in his preface, "were Abu Firas, the famous poet prince, regarding whom the Sahib used to say, 'Poetry began with a prince—Imr al-Qais—and ended with one—Abu' l-Firas.' There were also Abu' l-Ala al-Ma' ari, the poet, philosopher and free-thinker; al-Babbgha, the poet, and Ibn Nubata, the fiery preacher. To be called the Wonder of such an age was indeed a proud distinction. And here one is led to enquire as to what were the system of education and the method of study that could produce such a prodigy. In Hamadhani's time, education, in addition to the study of the Qur'an and the commentaries thereon, consisted of the study of Traditions of the Prophet, jurisprudence, legendary lore concerning the pagan times of the Arabs, their days or battles, *ex tempore* recitations, philosophy, philology, poetics, grammar, the art of writing ornate prose, and travel."

The work here translated and upon which the chief fame of this Arabic poet rests was composed at Nisapur, when he was twenty-four years of age. He was the popularizer, some say the originator, of rhymed prose which has served as a model of style ever since. In his famous book, Hamadhani imagined "a profoundly clever and witty but unscrupulous improvisor wandering from place to place, appearing in a variety of disguises, unexpectedly, but always opportunely, in the gatherings of the great and the literary assemblies of the learned, and living on the rich presents the display of his erudition rarely failed to produce from the generous and the cultured, and a rawi, or narrator, a man of means of mature age, of a grave and generous disposition with a penchant for learning, who should continually meet him and relate his learned compositions." Each of the fifty-one *maqamats* is complete in itself, and the translator has shown great skill, for in the original there is a lavish display of erudition, intentional obscurity and the use of rare words. "For instance, Hamadhani boasts of his ability to employ no less than four hundred artifices in writing and composition, such as the writing of a letter which, if read backward, furnishes the required reply, or an epistle containing no dotted letters, or without using the letters *alif* or *lam*, or a letter which if read one way

constitutes a eulogy, and, if taken in another, is a satire ; feats which, when they were proposed to Abu Bakr al-Khwarazmi as literary tests, he denounced as the tricks of a juggler."

There is a good comparison drawn between Hamadhani and Hariri (pp. 22-25), in which the author shows how the latter imitated the former and in some cases was guilty of direct plagiarism, although he grants that Hariri's work is ampler, more elaborate and much more comprehensive. The reason why Hariri is better known, although he wrote a century later, is that " as far as we know no carefully collated and vocalised text of the Maqamat of Hamadhani was in circulation before that edited and annotated by the late Shaikh Muhammad 'Abdu in A.H. 1306, or more than nine hundred years after the author's death. On the other hand, the work of teaching and explaining the Maqamat of Hariri was continued by his sons, and the first commentary was written within fifty years of the demise of the author."

The student of the original will find this translation invaluable, and those who desire an introduction to the character of Arabic poetry, its ideas and ideals, will find the text, and especially the footnotes, most interesting. S. M. ZWEMER.

The Kitâb al-Luma' fi' l Taṣawwuf of Abú Nasr 'Abdallah b. 'Alí al-Sarráj al-Túsí. Edited for the first time with Critical Notes, Abstract of Contents, Glossary, and Indices, by REYNOLD ALLEYNE NICHOLSON, M.A., Litt.D., Hon. LL.D. (Aberdeen). Leyden : E. J. Brill ; London : Luzac and Co. 12*s.* net.

This is the 22nd volume of the now well-known " E. J. W. Gibb Memorial " series of Oriental works, and is well worthy of its predecessors. Higher praise it would be hard to give. It is a pleasure to read its clear and well-printed Arabic type, edited as carefully as the leading Greek and Latin classics, with the chief various readings at the foot of each page, the carefully compiled Indices of the names of persons, places and tribes mentioned in the text and references to the pages in which they occur. The editor admits that there is a certain amount of difficulty in some places in understanding the author's meaning. This arises partly from the obscurity of the subject, partly from the peculiar use of certain verbal and nominal forms of words. To enable the reader to surmount this difficulty an Arabic glossary, compiled with much care and learning, is appended. Anyone who has had for years in the east to study badly lithographed Arabic and Persian books, or MSS. copied by ignorant scribes, will regard this *édition de luxe* of an important work as a great boon. Its value is enhanced by the admirable abstract of contents, extending to 121 pages in English, to which is added an index of the subjects dealt with and of the technical terms used in the abstract. Dr. Nicholson has given us a very full Introduction, in which he treats of the author's life, gives an appreciation of the value of the work, tells us something of the main sources from which Sarráj drew his information and the authorities upon which he relied, points out the basis upon which he founded his claim to Sunnî orthodoxy, and affords some information regarding the leading Sufis mentioned in the work itself. In a word, Dr. Nicholson has spared no amount of toil in order to produce a book as perfect of its kind as possible.

The *Kitâb al-Luma'* was unknown, except by name, until a few years ago, when two copies were discovered. It is from these that the present edition is derived. Sarráj died in 988 A.D. The main object

of his work is " to set forth the true principles of Sufism and to shew by argument that they agree with, and are confirmed by, the doctrines of the Koran and the Apostolic Traditions ; that they involve imitation of the Prophet and his companions as well as conformity with the religious practice of pious Moslems. The work, therefore, is avowedly apologetic and controversial in character " (p. v.).

Sufism represents the revolt of all that is best in human nature against the formalism and spiritual deadness of orthodox Islam. The human spirit thirsts for the knowledge of the Living God, it hungers for the Bread of Life, but Islam offers it a stone. Man " shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Hence the personal knowledge of the Word of God (*Kalimatu' lláh*) is needed, and this Islam cannot give. The higher natures among Moslems, therefore, early began to seek for some satisfaction for their souls' hunger. They felt the need of God, and they came to fancy that *fanâ*, in the sense of absorption in the divine essence, could alone satisfy them, and could be attained by asceticism and various other practices. These not unfrequently led to madness, but could not lead to the attainment of their object. Christ alone can satisfy this hunger of the soul, for He alone can give the new birth, by which men may become spiritual sons of God. It is sad to read of noble souls hungering and thirsting in the desert, when the Living Bread and the Water of Life are both offered them in Christ. Yet the impulse which urges them to seek is from God, who is seeking them. May He find many of them in our own day ! W. St. Clair Tisdall.

Bahaism and its Claims: A Study of the Religions promulgated by Baha Ullah and Abdul Baha. By Samuel G. Wilson, M.A., D.D. New York : Fleming H. Revell Co. 1915. $1.50 net.

Bahaism is a revolt from the fold of Islam which in recent years has been bidding vigorously for the support of Occidental minds. Many of its principles are culled from the Christian religion which it insidiously seeks to supplant. What this Oriental cult is, what it stands for, and what it aims at, is told in a volume which forms a notable addition to the history of comparative religions.

The book is full of interest to every lover of " pure religion and undefiled." It gives the history of the Bahai movement from its origin in such a clear vivid manner that many will rejoice that the fog surrounding this new religion has been cleared away. That Bahaism is an out-growth of Babism and not identical with it is plainly shown so that no confusion need remain in any mind. The claims of the new cult are clearly set forth and fairly and squarely dealt with upon their own merits. One thing especially—the immoral practice of " taqiya " or religious dissimulation taught by the Bahai is explained so fully that those who have work among these people can now understand how it is possible for them to say one hour, " We are Moslems," and the next, " We are Christians." It explains why they seem always to be acting a double part. A man may deny at any time that he is a Bahai and yet not hurt his conscience, for Baha said, " If your heart is right with me, nothing matters."

Dr. Wilson shows us in unmistakable terms that the claims of this religion to unite all other religions into a " renewal of religion " or into a universal religion by the " bands of love," are ludicrously false. He gives us a page or two of their choice curses and marvellously strong abusive language, showing that they have not improved upon the

religion which teaches, "Love your enemies," nor is their conception of the spirit of brotherly love a very clear one.

The principal followers of Abdul Baha, we learn, are Persians and American women! While the author does not alarm us about the rapid spread of this religion, yet he says, "Christian Missions have come face to face with Bahaism as a new and aggressive force," and he closes the book with the question, "Is it not full time that Christian people and churches should cease to give countenance to this system which is an enemy of the cross of Christ and which has already deceived several thousands of our fellow Christians?"

C. M. BUCHANAN.

Syntax of Colloquial Pashtu. By Major D. L. R. LORIMER. Oxford: Clarendon Press. Pp. i.–xx., 1–377. 1915. 15*s.* net.

This extremely interesting and valuable work is the first attempt to deal with colloquial Pashtu. The colloquial is at once more difficult and more useful than the literary language. One can attain a fair knowledge of the latter without leaving one's library, whereas a study of the former necessitates intercourse with the people, close attention and exhausting application. Major Lorimer is much to be congratulated on the result of his labour. This volume discusses pronunciation, syntax (with many details of accidence), word formation, Persian and Indian elements, characteristics of style, and contains an excellent vocabulary.

Some points may be suggested for the consideration of the author. There are a few misprints, but they are not important. In the section on Indian elements, Urdu and Panjabi words are mixed up and sometimes incorrectly printed. The chapter on pronunciation requires reconsideration. Thus Pashtu *e* and *o* are single sounds, *mate* and *mote* are diphthongs; Pashtu non-cerebral *r* is trilled, the *r* in rabbit is a fricative. Again, cerebrals are not more forcibly pronounced than dentals; one can whisper a cerebral and shout a dental. The dentals, too, need not only the tip but the sides of the tongue against the upper teeth. *Kshin* in the pronunciation familiar to me is neither *shin* nor *khe*. It is like *khe* but differs from it in tongue position, *khe* being produced near the uvula, *kshin* further forward than *ch* in German, *ach* or Scotch *loch*: *ghe* is the corresponding sonant.

The volume is splendidly printed and bound—almost too well, for the price is beyond the reach of some.

Perhaps the best compliment that can be paid to the author is to beg him to write a complete grammar of Colloquial Pashtu with brief accidence and full syntax, omitting chapters XIV., XV., and XVI. of the work before us. No Arabic type would be required. The present vocabulary could be completed by the addition of a few common words. If the volume were printed in India and sold for five shillings, it would be far the most generally useful book in existence on the Pashtu language.

Let the last word be one of renewed congratulation to Major Lorimer on his timely and indispensable addition to the literature on this virile speech.

T. GRAHAME BAILEY.

Midden-Celebes-Expeditie. Geologische en geographische doorkruisingen van Midden-Celebes (1909-1910). Door E. C. ABENDANON. Deel I. Leyden: E. J. Brill. Pp. xii. and 452. Illustrated. 1915. Fl. 45 or £3 15*s.* (complete in 3 vols).

This is the first part of an exhaustive work on the results of the Dutch expedition in Central Celebes. It will receive further notice later.

Muhammad in Islam : Sketches of Muhammad from Islamic sources. By the Rev. WILLIAM GOLDSACK. Madras : The Christian Literature Society for India. Pp. 114. 1916. 3*d*.

Of all the useful books and pamphlets published by the Christian Literature Society on Islam and which have been noticed from time to time in our Quarterly, this little book is *facile princeps*. The author has given us not a life of Mohammed based on western theories, but a portrait of the Prophet, brief, accurate, vivid, and solely from Moslem sources. For every important statement he gives the Arabic text from Ibn Hishan, the Koran or Bokhari. The first part treats of Mohammed at Mecca, the second of his life at Medina. The author does not write without sympathy, but this does not mean that he suppresses the facts, as so many popular biographies of Mohammed do. The picture which these Moslem chronicles give is not an altogether lovely one, and the reader is left to judge for himself in what respect Mohammed may be considered as indeed a Prophet of God. We hope the book will soon appear in Arabic and other languages for Moslem readers. Z.

A City of the Dawn. By ROBERT KEABLE, with an introduction by ARTHUR C. BENSON. London : Nisbet and Company, Limited. Pp. 244. 1915. 5*s*. net.

No one would guess from the title that this book deals with Zanzibar as a Moslem centre, one of the gateways of East Africa at the cross-roads of the trade routes from the South, from the North, from India and from Madagascar. Here Africa and Asia meet, and many of their races mingle for good or for ill. The book is rightly characterised in the introduction as " brilliant, vivid, picturesque, impressive from end to end." Some of the chapters are republished from church periodicals. Most of them deal with Islam and Missions, although there are others equally interesting on natural history and the scenery of the tropics.

The author believes that Zanzibar is at a momentous crisis in her history. The birth throes of national consciousness have reached this part of the world also. Islam, he thinks, is ceasing to be a faith, and propping itself up as a fanaticism. Only two of the mosques can gather their requisite forty worshippers for early prayers on Fridays. " The truth seems to be that the Crescent destroys the primitive social and religious life of native tribes, as surely as does western civilisation, but itself, bound as it is to go down before the spread of knowledge, has no real strength to give them. Here, for example, the Sultan, of whom I have seen a good deal, seems to take up that kind of attitude towards his religion which the educated but decent Roman of the late Empire took towards paganism. . . . One of the most striking signs in the town is that the African priest of the mission tells his bishop that he has never had so many Arab visitors as now, men who come by night to ask what our religion is and who submit cases to him for a Christian judgment, which they obey rather than the Mohammedan law of the government courts." He pictures the upheaval of eastern life by western civilisation entirely apart from missions. The new wine is bursting the old wine skins. And if the West is so immeasurably stronger than the East he questions whether it is the right missionary policy to make Swahili rather than English the medium of Christian thought. " Why withhold from the children of to-morrow a new language, rich in literature, universal in diffusion, and incomparably abler in expression ? " It is true that superficial Islam is spreading, but traditional Islam he believes is demoralised and doomed. Yet

government officials strengthen this dying faith. The Koran is daily taught in the government schools. "Our British Christianity prescribes to Christ His limits. He may be king in the church, but not in parliament houses." Again he writes: "This is a Mohammedan city, and as you walk through its streets you cannot fail to realise it. There are mosques at every turn, and small green tickets, recently affixed by the Government to all mosque property, remind you that religion is richly endowed. Then, again, the very Government is outwardly Mohammedan, and such is the elasticity of the British political conscience that it can on Sunday, as Christian, declare its faith in the Life and Passion of our Lord, and on Monday, as Mohammedan, set up schools with a curriculum which embraces the teaching of the Koran, whose plain words give the Apostles' Creed the lie. But despite all this and very much more, despite all that we are told (and all that is true) about forward movements in Islam, nothing is more absolutely sure than the break-up of Mohammedanism as a religion. It is already in its death throes. It has entered on a conflict not only with organised Christianity, but with the civilisation which has been born of Christianity, and which is proving its origin in the face of the critics by doing the works of Christianity at every turn. Of the issue of that conflict there is no doubt."

The author is a high churchman and lays much stress on the sacrament, but no one can read his sketches of Moslem converts such as Cyril and Silvester without being deeply touched. The power of Christ's Gospel is evident also in Zanzibar, and the proofs of His grace are seen here in the work of the schools and through the ministry of friendship. "Despite the disappointments and the sorrows the gold of the true dawn is glittering there, and I know that across the hill-tops comes the King"; this is the closing sentence of a most fascinating missionary sketch-book. S. M. ZWEMER.

The Language Families of Africa. By ALICE WERNER. London: Society for Promoting Christian Knowledge. Pp. 149. 3*s.* 6*d.* net.

The author has attempted to give a short but scholarly account of all the African languages, and has in a measure succeeded. In her introductory chapters she divides the languages of the Dark Continent into five groups as follows: 1, The Sudan family. 2, The Bantu family. 3, The Hamitic family. 4, The Bushman group. 5, The Semitic family. After showing the boundaries of these language groups and the construction of the various languages under each group, the last chapter deals with the Semitic family, which language group chiefly concerns the student of Islam in Africa. Arabic is the medium of communication for about one-third of the African Continent, we are told; and yet the treatment of this language is more meagre than that of some of the other groups. We wish the author had indicated the importance of Arabic in the propagation of Islam and the means that should be taken to stem its tide. It is incorrect to state (page 137) that "it is held unlawful to translate the Koran"; there are other careless sentences.

The bibliography is full except in the case of Semitic languages, which is barren. The author only refers to Nöldeke's article and to Barton's "Sketch of Semitic Origins, Social and Religious."

S. M. Z.

History of Religions. Vol. I.—China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, Rome. By GEORGE FOOT MOORE, D.D., LL.D. New York: Charles Scribner's Sons. Pp. 637. 1914.

"The plan of this work on the History of Religions embraces only the religions of civilised people. What are miscalled 'primitive' religions are a subject for themselves," demanding another method and judged much too extensive by the author for the purpose in view in this series. The present volume is not of such interest to the readers of our Quarterly as the second volume will be, because that is devoted to Judaism, Christianity and Mohammedanism, three religions intimately related in origin and history. As a compendium of comparative religion the work deserves high praise, but the treatment is necessarily condensed, and, therefore, incomplete. There is an excellent list of works of reference, classified according to the chapters, and a full index.

The author is well-known as professor of the History of Religion in Harvard University. We reserve our comment on the standpoint of the author as regards Christianity in relation to the non-Christian religions until the appearance of the second volume. Z.

Bulletin de la Société Neuchâteloise de Géographie. Publié sous la direction de C. KNAPP au siège de la Société. Neuchâtel: Quai du Mont-Blanc. 1915.

In this Bulletin for 1915 appear several chapters which may interest the student of the Near East. Chapter VI. gives an interesting description of the situation, geographical features, ancient ruins and historical significance of Petra, the ancient capital of the Edomites, and later the mountain fortress of the Nabateens, a famous people of ancient Arabia whose settlement in the time of Josephus gave the name of Nabatene to the border-land between Syria and Arabia from Euphrates to the Red Sea. Chapter VII. describes the country lying between Petra and Jerusalem. Both chapters are written in a lively style, as told by a caravan traveller. Interesting photographs are scattered throughout.

In the appendix to the Bulletin appears an article on the Geography of the Exodus. The author examines carefully the various theories current as to the wanderings of the Children of Israel, but he loses patience with the critic who condemns off-hand the geographical knowledge of the recorder of the Exodus without taking into consideration the standpoint of and circumstances conditioning the ancient geographer. G. C. B.

Masoud The Bedouin. By ALFREDA POST CARHART. Missionary Education Movement of the United States and Canada. New York. Pp. 249. 1915. $1.00.

A series of charmingly told stories and sketches by one who knows Syria as her birthplace, and has entered deeply into the life of the people. The book dwells upon the ruder and bolder type of characters which are fast passing away under the influence of western civilisation and still more through the life-giving impulse of Christianity. Some of the sketches deal with those that dwell in tents, others give glimpses through the lattice and reveal the home life of the people. The illustrations are good. Perhaps the most telling chapter is that entitled "The Mourning for Sigr," the Anezeh hero. The sweetness of the Gospel story, the Moslem abandonment to fate, the evils of mixed marriages, the courage of the desert and the sorrows of little children, all these are vividly portrayed. Z.

The Foundation of the Ottoman Empire. By HERBERT ADAMS GIBBONS, Ph.D. Oxford: Clarendon Press. Pp. 379. 1916.

Until the publication of this volume there was no scholarly work in English on the formative period of the Ottoman nation. Creasy's history in the Story of the Nations series is merely an abridgement of the eighteen volume work in German by von Hammer, and while Creasy gives valuable data for the middle period of Ottoman history, the thirteenth century, so important for a study of the origin of the nation, is passed over with general remarks not vouched for by painstaking research and comparison with the historical sources.

Dr. Gibbons spent the best part of five years in the preparation of this volume, and as a result he has developed a new thesis regarding the rise of the Ottoman power. He forecasts this conclusion on page 30: "One of the principal tasks of this book is to correct the fundamental misconception of the foundation of the Ottoman Empire, which has persisted to this day. It seems to be a pretty generally accepted idea that the Osmanlis were a Turkish Moslem race who invaded Asia Minor, and, having established themselves there, pushed on into Europe and overthrew the Byzantine Empire. Nothing could be farther from the truth. The Osmanlis were masters of the whole Balkan peninsula before they had subjugated Asia Minor as far as Konia!" On page 282 the author sums up the significant facts established in Appendix B, demonstrating how little of Asia Minor was incorporated in the Ottoman possessions at the time that the new empire was established at Adrianople.

Three powerful characters stand out in this period: Osman the maker of the race; Orkhan the builder of the state; and Murad the founder of the Empire. Bayazid's striking career and his tragic humiliation by Tamerlane are also graphically portrayed.

An exhaustive bibliography and six maps add much to the usefulness of the volume.

On the religious side special attention has been given to the question of the date of the conversion of the tribe of Osman to Islam, and the writer goes so far as to say: "It was the conversion of Osman and his tribe which gave birth to the Osmanli people, because it welded into one race the various elements living in the north-western corner of Asia Minor." In the main I believe he is right in emphasising this impulse of the newly accepted Mohammedan faith as the chief source of national energy and conquering power. But the evidence is not conclusive that Osman himself turned from paganism to Islam. The generally accepted Turkish and Byzantine belief that Osman came of Moslem parents and grandparents seems more rational, when we realise how widely Islam had then penetrated the regions from which and through which the Turkish tribes passed westward.

This history, being based on the ancient chronicles, deals chiefly with emirs and sultans and military campaigns. Would that more could be known about the origins and the life of the common people from whom sprang the new nation.

The volume is free from the rhetorical denunciation of the Turks so frequently expressed in popular writings. Cruel and degenerate as the Ottoman Government has become in its later days, there is no doubt that in the fresh vigour of the achievements of the thirteenth century the nation's life was marked by courage, religious earnestness and constructive energy.

STEPHEN VAN RENSSELAER TROWBRIDGE.

Les Derniers Massacres d'Arménie. Par HERBERT ADAMS GIBBONS, traduit de l'Anglais. Paris: Berger-Levrault, Libraires-Editeurs. Pp. 47. 1915.

In this little booklet an attempt is made to place the responsibility for the latest outrages against the Armenians. Mr. Gibbons' conclusions are the more interesting because of the fact that he has extensively toured the Turkish Empire and was present during the massacres of 1909. He not only believes that there are no grounds for considering the Armenian race a menace to the security of Turkey, but is convinced that the conservation of the Armenian element is absolutely essential to the welfare and prosperity of the Ottoman Empire. As to Germany's responsibility, he asserts that the German Government could have interfered but preferred not to. G. C. B.

The Armenians. By C. F. DIXON-JOHNSON. Blackburn: Toulmin and Sons. 1916. 6*d*.

The author of this diatribe thinks it his duty to give the public "an opportunity of judging whether or not 'the Armenian Question' has another side than that which has been recently so assiduously promulgated throughout the Western World." He deals in the first two chapters somewhat cursorily with the past history and the geography of Armenia. Even here he shews his unhappy bias against the Armenians, and he cannot forbear making some unworthy remarks against Gregory the Illuminator, the Apostle of Armenia. It is almost needless to say that Mr. Dixon-Johnson's statements about the Christology of the Armenian Church (p. 12) are unreliable. His excuse doubtless is that he takes no interest in such matters. But when we find him declaring that the Khalîfah Muhammad II. of Constantinople "granted religious freedom to the conquered races in his dominions" (p. 19), we wonder whether the author knows anything of Islâmic law and history either. From the time when the Arabs began their career of conquest shortly after Muhammad's own death in A.D. 632, the very first principle of their law with regard to conquered Christian tribes and nations has been that contained in Surah IX. 29: "From among those who have been brought the Book" (*i.e.*, the Bible), "fight ye against those who believe not in God nor in the last Day, nor forbid what God and His Apostle" (Muhammad) "have forbidden, nor professeth True Religion" (*i.e.*, Islâm), "until they give the tribute (*jizyah*) out of hand and be brought low." This has been always understood by Muslims—and rightly—to command them not to sheath the sword until all Christians and Jews, who do not readily accept Islâm, either do so under compulsion or are crushed and obliged to pay this particularly humiliating tax. More than once, even in the nineteenth century, the Sultan declared to the Powers that the Sheikhu 'l Islam had prohibited the proclamation of the religious liberty which they demanded as contrary to the Qurânic law. Even when under compulsion such a decree has been promulgated, it has always been a dead letter. The position of the *Dhimmîs* has always been an unhappy one. Every person who has ever resided for any considerable time among Nestorians or Armenians or any other Christian community knows this only too well. Islâmic law forbade new Christian churches to be built or the old ones repaired. Their doorways were for the most part very low, to prevent their Muslim fellow-subjects from stabling their horses in them. To convert a Muslim to Christianity was to render both him and his teacher liable to death. In Persia, where things were better than in the Turkish

Empire as far as Armenians were concerned, for an Armenian to kill a Muslim, even in self-defence or to protect his wife or daughter from outrage, was a crime so deadly that the Shah himself could not pardon it. The Christian must either die or embrace Islam. Yet our Author talks of the religious toleration of the gentle Turk, and is credulous enough to believe that the Armenians were so happy and contented that, had it not been for foreign influences, no disturbances would ever have arisen. To make this more plausible, he quotes the statements of certain opponents of Christian Missions (p. 22) to the effect that the "first disturbing element was the arrival of a number of Protestant and other foreign missionaries," who, finding it hopeless (!) to convert Muslims to Christianity, devoted their energies to making proselytes of Armenians, and incidentally stirring them up against their kind Turkish rulers. Of course no unbiassed reader will be deluded into accepting this libel. "The second disturbing factor were the clauses inserted, at the request of Russia, in the Berlin Treaty of 1878" (p. 23). Our Author omits to mention that Russia and the other Powers inserted such clauses for the protection of the Armenians because they knew, from a thorough investigation of the facts, that the Armenians were being once more massacred in great numbers. Of course the Armenians ought to have learned by long and bitter experience to enjoy these massacres and to look on them as proofs of Muslim religious toleration. Unfortunately they were not enlightened enough to see this as clearly as does Mr. Dixon-Johnson.

It never seems to occur to the latter that no nation, though conquered by men of a foreign race, tongue and faith, can be *content* to be kept for ever in a degrading state of subjection, liable to every form of injustice and cruelty, devoid of civil rights, and in hourly dread of a massacre which, being forbidden to carry arms, they are unable to avert. The only way to prevent seditions occasionally breaking out, or the formation of "secret societies," is to remove the grievances under which the Armenians have so long groaned. The Turkish Government prefers to slaughter this helpless section of their subjects.

Our Author gives (ch. IV.) a very unfavourable sketch of the Armenian character. No one who knows them will say that this is entirely unjust. They have many of the faults of a conquered and oppressed race. They are Aryans like ourselves both in language and character. They feel very much as we should feel in similar circumstances. They are proud, self-assertive, independent in spirit, passionately patriotic, and by no means angelic. They do not love either Turks or Kurds. It would be strange if they did. But it is not our part to blame them, for England has helped to retain them for many years under the galling Turkish yoke, by preventing Russia from freeing them, and by promising them protection and then failing to keep the promise.

Mr. Dixon-Johnson practically denies the truth of the recent Armenian massacres, or at least thinks the accounts grossly exaggerated, and that the Armenians deserved all that they got. Well, we differ from him. The evidence of consuls and other persons on the spot proves up to the hilt the occurrence of murder and worse horrors on a large scale. Even granting that the Armenians were discontented (as they well might be) with their lot under Turkish misgovernment, and that they had aspirations towards freedom which led to the formation of plots for its attainment, this cannot justify the Government in endeavouring to massacre them all, instead of arresting the ring-

leaders and bringing them to a fair trial. Making all allowances for the outburst of racial and religious hatred on the part of both Turks and Kurds—and personal knowledge of both races proves to us that they both possess many good qualities—it is clear that nothing can justify us, when the war is over, in leaving Christian communities any longer exposed to their tender mercies, as our Author thinks we should.

W. St. Clair Tisdall.

Note.—To show how unfairly Mr. Dixon-Johnson uses the authorities he quotes, we append a letter from one of them, Sir Mark Sykes, which appeared in *The Times* of the 20th April last :—

" Sir,—It is with great reluctance that I trespass on your valuable space, but I feel that circumstances oblige me to do so. It appears that certain persons have thought it worth the expense to circularise the members of the House of Commons with a sixpenny pamphlet, entitled ' The Armenians,' by C. F. Dixon-Johnson. In the pamphlet are several quotations from books of mine, and in the preface is the following sentence : ' The writer desires to thank those authors and travellers whose works he has so freely quoted, and upon whose information he has relied for the historical and geographical notes, as well as Professor Henry Léon, Mr. Robert Fraser, and other friends who have afforded him their most valuable assistance.' I find that this sentence has been construed by some of my friends as meaning that I am in some way connected with the work, or at least in sympathy with the underlying ideas which inspire its author or authors. I therefore take this opportunity of stating that I have the very deepest sympathy with unfortunate Armenian peoples, whose millenium of martyrdom is, I hope and believe, reaching its final stage, and that the horrible sufferings which they are now enduring are but a part of that profound darkness of the dying Eastern night which heralds the sudden and glorious dawn." W. St. C. T.

Wie stellen wir uns zur Welt des Islam ? Von Friedrich Würz. Basel : Verlag der Basler Missionsbuchhandlung. 1916. 30 Pf.

A reprint of the leading article in the *Evangelisches Missionsmagazin* for January, 1916, setting forth the views of those Christians in Germany who have not lost sight of the real significance of Islam as a spiritual problem in the midst of the present war. We much doubt whether the course of events will justify the conclusions reached in this paper as regards the future of Germany in the Near East, but we appreciate the esteemed writer's missionary insight when he says : " The alliance with Turkey—we do not say with Islam—exists, and must be taken as a matter of fact. But from this very circumstance comes an appeal to our people. Taken as a whole, the interest of the German people in the Moslem world to-day is derived from selfish motives, either of a political or commercial nature ; that is very evident. But we have also the duty to perform of showing our people their spiritual obligation toward the Moslem world." Z.

SURVEY OF RECENT PERIODICALS

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I. GENERAL.

The Study of Semitic Orientalism during the War (1914-1915) and French Islam. Professor Ed. Montet. *Asiatic Review.* APRIL, 1916. A review of a number of publications issued between August, 1914, and December, 1915, including, besides others already noted in these Surveys.

A. The following from the Spanish " Junta para ampliacion de estudias e investigaciones cientificas " :

(1) **The History of the Judges of Cordova,** by Abdullah Mohamed ben Harith El-Khochani (976-1006), the Arab text from the Bodleian Library and an excellent translation into Spanish by Julian Ribera.

(2) **A Miscellany of Arab Studies and Texts,** containing : (*a*) An article by the Danish Orientalist R. Besthorn on " *the Anonymous Document of Copenhagen and Madrid,*" an Arab MSS. in the Royal Library at Copenhagen. (*b*) " *The Numismatic Reforms of the Almohades,*" by Pieto Vives, describing the synthesizing of the monetary system of the Hispano-African Mussulman States from the 12th to the 15th centuries. (*c*) A catalogue of " *Manuscripts, Arab and Aljamiados, from Madrid and Toledo.*" (*d*) " *An Addition to the edition of the Tecmila of Ibn El Abbar, published by Cordera.*" (*e*) A letter of Abenaboo in the vulgar Arabic of Granada of A.D. 1557.

B. **Islam in the French Army during the War of 1914-15,** by Lieut. El-Hadj Abdullah, Constantinople. A German leaflet written in French and obtained by Prof. Montet at Zürich, which aims to prove that the tirailleurs of Mussalman religion are extremely badly treated by their French officers.

C. In *L'Afrique Française* for OCTOBER-DECEMBER, 1915. (1) **Le Maroc en Paix,** by R. Thierry, a picture of the situation at the end of 1915 with much information on the Franco-Moroccan Exhibition held at Casablanca, in connection with which several volumes of reports are to be published showing the state of Morocco from every point of view during 1915.

(2) **L'Islam Français,** a summary of the Bills dealing with the Mussalman policy of the French Government now under consideration.

II. SOURCES OF ISLAM IN ARABIA.

III. HISTORY OF ISLAM UP TILL RECENT TIMES.

IV. KORAN, TRADITIONS, THEOLOGY, ETC.

Indice alfabetico di tutte le Biografie contenute nel Wâfi bi-l-wafayât di Al-ṣafadi, nell'esemplare fotografico di don Leone Caetani (continuazione). Rendiconti della Reale Accademia dei Lincei. Roma. MARZO, 1916.

Devotional Readings in the Qur'an. H. A. Walter. *Young Men of India.* DECEMBER, 1915. Further passages selected from the Qur'an to show the inner higher life of the Prophet under the headings: (5) Man's Ingratitude to God. (6) The true Nature and Necessity of Prayer. (7) The triumphant Minority. (8) Truth is One, Absolute and Eternal.

Muhammad's Houris anticipated in Avesta in more exalted form. Professor L. H. Mills. *Asiatic Review.* JANUARY, 1916. Passages translated from the later Avesta and believed to be still current in Muhammadan Persia.

V. RELIGIOUS AND SOCIAL LIFE OF ISLAM.

Ideas of Mohammedan Malays. Chas. E. G. Tisdall. *Missionary Review of the World.* MAY, 1916. A sketch of " one of the weak spots of the Mohammedan world," those whom Pastor Gottfried Simon has called " heathen-Mohammedans."

The Truth about the Turk. Sir Edwin Pears. *Asiatic Review,* APRIL, 1916. A criticism on Mr. Marmaduke Pickthall's estimate of the Turk and the massacre of Armenians as a method of the past.

Behind the Veils and Latticed Windows. Eleanor T. Calverley, M.D. *World Outlook,* New York. MAY, 1916. An acconnt of the women and girls of Arabia and medical work at Kuweit.

VI. POLITICAL RELATIONSHIPS.

L'Arménie, les Massacres et la Question d'Orient. Emil Doumergue. *Foi et Vie,* Paris. AVRIL 1 et 16, 1916. A double number of *Foi et Vie* devoted to a lecture delivered on January 16th, 1916, in the Salle d'Horticulture at Paris and the studies and documents on which the lecture was based. Contains valuable information on the situation in Turkey in Asia under Abdul Hamid and the Young Turks, together with first-hand reports of the massacres. The responsibility of Germany for the massacres is examined at length, as also the threefold accusation of the Turkish Government against the Armenians, by which the massacres have been justified politically.

Thrilling Experiences in Van. By a Missionary who passed through three massacres. *Missionary Review of the World,* MARCH, 1916.

The British Empire and the Near East. J. L. Garvin. *United Empire.* APRIL, 1916. A paper read at a meeting of the Royal Colonial Institute on February 8th, 1916.

Persia and the Allies. Dr. E. J. Dillon. *Contemporary Review.* MARCH, 1916.

VII. HISTORY OF MOHAMMEDAN MISSIONS.

Muhammedanermission im Mittelalter (ii.). Pfarrer A. Graf. *Evangelisches Missions-Magazin.* MARCH, 1916. Further notes on mediæval missionaries to Moslems, (2) Francis of Assisi, (3) Raymund Lull, and an interesting discussion of the missionary methods of the Mediæval Church and lessons to be drawn therefrom by workers to-day.

Luther's Stellung zum Islam und seine Übersetzung der Confutatio des Ricoldus (ii.). Hermann Barge. *Allgemeine Missions-Zeitschrift.* MARCH, 1916. Examines Luther's "Vom Kriege wider die Türken," which shows how he studied the Koran for years and what was his general attitude towards the idea of a Crusade.

The Universities' Mission in German East Africa. Bishop Hine. *Central Africa.* MAY, 1916. An account of the Mission since its foundation in 1867, eighteen years before the German East African Company received its first Imperial Charter. "I feel it is only fair and right to give them (the Germans) all the credit that is due to them for their work in East Africa. . . . It is the same in Nyassaland. . . . Every courtesy has been shown to ourselves, every facility made for us to carry on our work."

Roland Bateman: in Memoriam. R. Maconachie and Rev. H. U. Weitbrecht. *Church Missionary Review.* MAY, 1916. An appreciation of the life and work of one of the foremost C.M.S. missionaries to Moslems in North India.

A Land closed to Christians. (i.) Dr. M. K. S. Holst. *Missionary Review of the World.* MAY, 1916. An account of Afghanistan and the first attempts to evangelise the country specially through Afghans in the N. West Provinces of India, the country itself being still closed to Christian effort.

Syria: Hopes and Fears. *Our Missions,* London. MAY, 1916. Notes on the present position of the Friends' Foreign Mission in Syria. All except two of the staff are out of the country, but "there can be no thought of Friends abandoning the field."

American Missions in Turkey. Rev. J. L. Barton, D.D. *The East and the West.* APRIL, 1916. Showing especially the effect of the present war on the position of the missions in question. "At the time of writing the American Board has eighty missionaries in Turkey. The only stations that are not occupied are Van . . . Ourfa . . . Diarbekir . . . and Bitlis." "With reference to the future, already the American Board is making plans for reconstruction as soon as opportunity is given. . . . There are many who feel that the new opportunity will prove to be well worth all the effort and all the sacrifice made in the last ninety-five years, and that in a large measure these years have been but years of preparation for the real task yet to be accomplished."

The Children of Egypt and the Sunday School Movement. Rev. S. Trowbridge. *Blessed be Egypt.* APRIL, 1916. Concerning the work of the first agent of the World's Sunday School Association in Egypt.

The Moslem World

VOL. VI OCTOBER, 1916 No. 4

EDITORIAL

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THE ARAB AND THE TURK

BEFORE the outbreak of the present war, so full of possibilities for good or ill in the future of Islam, a Moslem from India wrote :—" When Kingdoms so wide apart as Algeria, Morocco, Tripoli, Egypt, India, Persia, Afghanistan, Turkestan, the Phillipines, the Sudan, and Abyssinia, established at diverse times and flourishing under the auspices of different nations, all come to an end almost simultaneously and the rule is everywhere transferred from Moslem to non-Moslem hands, the events prove that the fall has a special significance and is not the result of accident." Once more God's controlling providence is speaking to us in the Arab revolt and the seizure of Mecca and Medina from the hand of the Turk. Although not altogether unexpected, it has come suddenly as the logical climax to Turkey's conduct in the present war, and may be considered the final answer to all attempts at a Pan-Islamic movement on the part of Germany.

The antipathy of Arab and Turk is, however, age-long. One hundred years ago the Wababis of Nejd tried to shake off the Ottoman yoke and captured the Holy Cities. Had it not been for the army under Mohammed Ali from Egypt, the last Turk would have been driven from Arabia. The battle of Bessel on January 7, 1815, decided the fate of Arabia for a century. During all that period the Turks learned to despise the Arabs as

NOTE.—Readers of this Review are reminded that the publishers do not necessarily endorse the particular views expressed in the several articles or on any of the pages of the Review.

barbarians and the Arabs to hate the Turks as infidels. The Yemen was constantly in rebellion; Hassa refused taxes; Nejd was never subdued and never loyal; while Oman hedged by the desert and the sea always retained its independence. Only Irak and Hejaz were held in the grip of Pashas with their soldiers to wring taxes from the people and ruin their prosperity by misrule. The Arab national movement which has now come to a head began to gather strength when Abd ul Hamid tightened his grip by building the Hejaz railway and forcibly introducing the Turkish language. The folly of the Young Turks led to a crisis which the exigencies of war called a spontaneous revolt. In some quarters the course of events has been hailed with delight. The Turks have proved unfit guardians of the Holy Places; they usurped the Caliphate which belongs to the Koreish; they adopted the Arab faith but destroyed the Arab civilisation. Once rid of their influence we may expect a return of the golden age at Bagdad under the Abbasides. The Grand Sherif is the man of destiny, and under his leadership the Arabs will once more come to their own—when the war is over. Perhaps.

In other quarters there is ill-concealed or open dismay. The All India Moslem League at Lucknow expressed "deep abhorrence of the action of the Arab rebels, whose outrageous conduct may place in jeopardy the safety and sanctity of the Holy Places, and condemning them and their sympathisers as enemies of Islam." That Indian Moslems have little sympathy for the Arabs of Hejaz need not surprise us. Their chief interest in Arabia is a safe-conduct to Mecca. In this respect the Arabs have vied with the Turks for many decades to make travel unsafe and incommode and fleece the pilgrims. When the Moslems of India hear of the expulsion of the Turks and the taking of Arabia by the Arabs, they face a dilemma of hope and fear. Which is the least of two evils: Turkish misrule or an Arab anarchy according to the traditions of Ishmael? It is the part of wisdom, therefore, to suspend our judgment on the real significance of events transpiring in Arabia.

Of one thing we are certain : God is working out His purpose, and it is a purpose of love which includes even the Turk. For him also there is the dawn of a better day, when the blood of martyrs shall be the seed of the Church and Saul become Paul. As for the guardianship of the sacred cities, it is doubtless an important question for Moslems, but with the progress of human brotherhood and the increased friendly relations of trade and travel, they must learn to look forward to the day when Mecca and Medina will be as accessible to strangers as Benares and Jerusalem and Lhassa. Did not Christians live there in the days of the Prophet, and did not Christian carpenters from Damascus on two occasions repair the roof of the Kaaba ?

S. M. ZWEMER.

WHAT THE FAITH OF A MOSLEM WOMAN LACKS

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THESE months of war have been a test to the faith of the women of Christian lands, a test from which in the case of multitudes it has emerged strengthened and purified, while perhaps others have become only too conscious that their Christian faith was such only in name, and has, therefore, failed them in the day of trial. But the weary weight of this world war and its stern realities have not been confined to Christendom. It has pressed even more heavily on Moslem lands, and has made itself felt with equal insistence where the faith of Islam is the only refuge for anxious minds and broken hearts.

Those who have been brought into closer contact with the women of Islam, and who, in some measure, realise their needs, must often have turned to them in thought with yearning sympathy, wondering to what extent the deep darkness of their surroundings can have been relieved by the dim torch of a Christless faith? While there are others, basking in the sunlight which Christendom enjoys, who wonder honestly whether that faith is not "better suited to eastern peoples," and whether the monotheists of Islam miss anything in being deprived of the revelation of God in Christ.

To meet these questionings it is well to consider just how far a Moslem woman's faith carries her, and where it fails to meet the deeper needs common to every human heart. To do this we must first attempt to realise the limitations of her life and the vast ignorance which they involve. For it is not of the educated few, but of the illiterate multitude, that we think when we speak of the women of Islam.

Their stock of ideas, like the material for forming them in the harem life to which custom binds them, is of the scantiest. If few women can read, fewer still of

these even understand what is read to them, for classical Arabic belongs, as far as they are concerned, to an unfamiliar and unfrequented region. They are "donkeys," and learning is not for them. The occasional adventuress into the unknown field is listened to with respect as she recites long portions of the Koran—for it is in recitation rather than in reading that they excel. It is hard to believe that the strange jumble of distorted Biblical narrative and childish legend and fable in which these reciters indulge has, for them, much spiritual significance. It seems rather to afford an æsthetic pleasure through the full-sounding periods to which the stately Arabic language lends itself. The effect may perhaps be fairly compared to that of the chanted cadences echoing through the aisles of a cathedral, whose spiritual import depends upon the religious experience of the individual hearer.

Religious feeling in the case of the vast majority of Moslem women is latent, and its very existence concealed by a barrier of indifference and apathy which is hard to overcome. The occupations and trivial concerns of daily life, gossip and scandal-mongering, household jealousies and bickerings fill the surface life, which is all that a casual observer can notice. When it is awakened, either by the touch of joy or sorrow, the dominant note is a belief in the over-shadowing presence of a Great Power, always inexorable, often merciful. "Allahu Akbar,"—God is most great! "Allahu Arham,"—God is most merciful! Fine as is the demand for unquestioning submission, and wonderful, too, the response with which it meets, even while we admire we miss the intimate note which is struck by resignation to the will of a loving heavenly Father. "God forbid!" the Moslem woman would say to any attempt to claim for her such relationship—"We are servants—slaves, not children!"

"I won't have you praying that Christian prayer," said a Moslem, whose little daughter was heard repeating "Our Father"—and yet with the omission of the invocation the entire Lord's Prayer is found in a reading-book in general use in at least one Moslem school and accepted and commended as the utterance of a pious Moslem!

Here we meet with the fundamental lack in the faith of the Moslem woman. She needs a Revealer, One Who will bring the Infinite within her reach, Who will introduce the warmth and glow of personality into her conception of the great and awe-inspiring Force which she calls God. She needs to know that the God, Who, as she and we believe, has "in sundry times and in divers manners spoken . . . by the prophets, has in these last days spoken . . . by His Son." But Islam has misunderstood this claim, and so has missed the Light which came into the world with Him whose mission it was to show men the Father. To purify their conception of the great themes of the Incarnation and of the Fatherhood of God, is one of the first difficulties met with in seeking to bring to Moslem women the comfort and strength, the light and knowledge which only those truths, rightly apprehended, can bring. To do this it is wise to be on our guard against unnecessarily arousing prejudices that will make further advance impossible, closing the doors of approach.

A young Syrian woman, reading with a Bible-woman in the Gospel of St. John, was noticed to omit the word "Son" wherever it was used of our Lord, and when questioned gave as her reason that it was "*haram*"—unlawful. It was suggested to her to substitute "*el Messih*"—Christ—until she understood the other term better and felt able to use it, and later on her scruples were removed.

It is better, perhaps, to seek another way round to the same ultimate goal, for though the aversion from the acknowledgement of the divinity of our Lord is fundamental and must be reckoned with and faced sooner or later, yet there are points of contact, less jealously guarded, felt needs, for which the teaching of Mohammed fails to provide.

The need of a Mediator is one such. How universally this need is admitted in oriental thought and how ingrained it is in that of Christian and Moslem alike, no one familiar with the east will question. Sacred trees covered with fragments of clothing, nails driven into doors, libations offered, incantations muttered, lamps burning

by wayside shrines—all tell that same tale of the search for an intermediary, the craving for an intercessor. The longing is as ancient as the book of Job—"Neither is there any daysman betwixt us that he might lay his hand upon us both," and it finds a loud echo in the harems of the Moslem world to-day. For the God who loves and cares for the least and lowest and who heeds the sparrows' fall, is an unknown God there. How can human feelings, frailties and fears, be communicated to a far-off deity enthroned in the distant heavens? It were sacrilege to picture a condescension that would take account of a woman's tears and heartaches. So orthodox Islam knows nothing of this appeal and stands coldly aloof while the hungry hearts of its devotees take to themselves such empty substitutes as their fancy can supply to still the need which can only be fully met by the God-man.

Another need unsatisfied by such faith as is open to a Moslem woman is that of a Guide, who will direct her steps in the perplexing paths of life. She believes herself to be at the mercy of a blind and relentless fate, yet knows that she often has seemingly a choice to make and instinctively feels its responsibility. Fate can surely be cajoled or evaded. So she goes on pilgrimage to some lucky shrine, or buys off ill-fortune by a votive offering. She averts ill from her child or even from her treasured possessions by hanging charms upon them. She seeks to win back strayed affection by philters or incantations. And if fate cannot be thus propitiated, may it not at least be discovered in advance and an end put to the torture of uncertainty? So fortune-tellers thrive and sorcery abounds, and there is a darker side also to these dealings with the unseen, an appeal to the powers of evil which seems to have its counterpart in the demon-possession of paganism, ancient and modern. Just how common these practices are it is hard to say, for naturally they do not come to light unless by accident, but it is to be feared that they must be reckoned with as playing no small part in harem life.

Here, too, we are on common ground, for life often perplexes and duty and inclination conflict. We long to

surrender our will to some safe authority, to place our hand in that of a wise leader. But we know of the promised Paraclete, who will "guide us into all truth" and "show us the things which are to come," and we may share this satisfying knowledge with our Moslem sisters.

Perhaps the deepest need of all is one which is not felt or only very dimly recognised. Islam has no doctrine of reconciliation between God and man and provides no Reconciler.

The problem of sin, which is clamant with us to-day as we are brought face to face with it in all the hideousness and ruin it entails, is no problem to the Moslem woman. She is ready to acknowledge in a general way her failure to live up to her own standard of right. She will even call herself a sinner, but with little sense of shame. God is merciful, man is weak and the individual is merged in the mass. For "believers" there is no further accountability, and acceptance of a creed has no necessary outcome in the practice of a moral life. We may feel assured that the wider problem of a world's evil has not, even now, troubled the heart of the harem. A world of suffering it knows too well—upon the cause of suffering it does not speculate. How different it is with us these months! Sin burdens us, baffles us—sin in unexpected places and in unwonted forms. Gaunt and bare it faces us in all its primitive nakedness and horrors. But we see God in Christ meeting it, bearing it, dealing with it. The cross sheds its radiance on the gloom. Human suffering, if not explained, is softened for us by its light, and sanctified.

Can no gleam of that radiance penetrate the darkness and despair so often the lot of the Moslem woman, and bring hope and peace even though those darts of love must wound before they heal?

In face of the admission just made of the lack of a real sense of sin or endeavour after holiness, it is almost superfluous to add that the need of moral strength, of motive power, is also unrealised.

Perhaps we require to remind ourselves afresh that it is the unique glory of the Christian religion that it not

only sets up high standards of moral attainment, but provides the dynamic without which they would be a mockery. For He has come "Who will convict the world in respect of sin, and of righteousness and of judgment . . . because the Prince of this world hath been judged." This secret of the triumph over sin through the indwelling Spirit is among the many things still waiting to be revealed to those who so sorely need the power which He supplies. "I believe in the Holy Spirit, the Lord and Giver of Life," is an unknown article in the creed of Moslem women. It may be that by bringing it more into the foreground of our teaching we might lead them in inverse historical order back to Him Who is spoken of by them already as "Ruh Allah"—the Spirit of God. It is the living, present Christ Whom they need, and the discovery of His present power and help may be followed by the conviction expressed by an old Moslem as the result of his almost unaided study of the Gospel story—"He died, because He was man; He lives, because He is God."

And what of the unseen future? Does their faith reach beyond their present life? Has it power to bring comfort to the countless homes in Moslem lands which war has desolated? Has it any message of hope, any word of a future life? Theoretically, yes. The teaching of the Koran in regard to the resurrection of the body and the joys or pains of the other world, if crude and sensual, is very definite, and, in spite of some controversy on the subject, it would seem conclusive that "believing" women are included in the promised delights of paradise (S. 57. 12, 16. 99, etc.). But in practice this hope has little in common with that of the Christian faith. It lacks reality, and is relegated to the dim future subsequent to the awful ordeal of the judgment day. It has no equivalent to the reassuring promise, "To-day, thou shalt be with Me in paradise."

It is still at the grave that women seek their dead. They enquire wonderingly as to our hopes of a life beyond death and would fain share our confidence. The assurances of a dead prophet can ill supply the place of the pledge of our risen Lord, "I will come again and

receive you unto myself"; "because I live, ye shall live also."

The fulfilment of all that is lacking to the faith of a Moslem woman may be summed up in the gracious message meant for them as well as for us: "Let not your heart be troubled; ye believe in God, believe also in Me."

MARGARET L. JOHNSTON.

THE SOURCE AND CHARACTER OF *ORIENTAL MUSIC

——:o:——

THERE is reason for believing that the ultimate *fons et origo* of the music of the whole Near East is *Greece*. The original language of the Book of Daniel proves that Greek music was imposing its nomenclature on Semitic countries some centuries before Christ. The wonderful musical system which, as we know from Plato, had been fully worked out in Greece still earlier, was evidently carried by the conquests of Alexander and his successors all through the Orient, and must have formed part of the culture which was absorbed by the East at that time. It was thus Greek music which early Christianity found regnant, and the later triumph of Greek influence in Eastern Christendom would confirm the hold of Greek music on all the lands under Byzantine influence, including Syria, Palestine, and Egypt. The entrance of the Arabs (the " Saracens ") in the seventh century, and later of the Turks, would not alter this. Both Arabs and Turks borrowed everything that had to do with culture, except their languages, from others. The Arabs absorbed that of their Greco-Christian provinces. And so, though no doubt the long centuries with their ebb and flow of conquest wrought great modifications, it seems reasonable to believe that the musical system of all these lands remained Greek in fundamental character.

This historical reconstruction is admittedly *a priori* and hypothetical; for, as a matter of fact, the history and fate of Greek music after the classical age lies

* The word is intended to cover what is known as the " Near East "—i.e., the Mohammedan lands of Turkey, Syria, Egypt, Arabia and Mesopotamia. I do not know whether what is said in these notes applies to Persia also: I imagine not.—W. H. T. G.

shrouded in almost complete obscurity. In the absence of facts, however, the above reasoning appears to be reasonable.

But we have one present-day fact which tends to bear out the conclusion thus reached.

This fact is supplied by the " Orthodox " Church of Syria and Palestine. Here is a body which (1) owns and has always owned, ecclesiastically, adherence to the Greek Church; (2) is ethnically Syrian; and (3) is linguistically and by environment Arabic. A musician of the " Greek " Church who is an Arabic-Syrian will, therefore, be in equally intimate touch with the music of Greece proper on the one hand—for he studies his church music in Greek manuals—and, on the other, with the popular music of the Mohammedans and other Arabic-speaking people around him. What, then, does such a musician say with regard to the two types ? He says that they are fundamentally one and the same.

Such was the assertion made to the writer by gifted musicians of the Greek-Catholic Church in Aleppo, who had studied music scientifically at their schools and seminaries. Moreover, being Uniates (i.e., in communion with Rome), they knew western music also. And thus they could speak authoritatively on the various differences between musical type and type. They asserted, and proved to the writer, that the modes practised under oriental names by Arab musicians in the Levant, are one and the same with the modes known and used in the services of the Greek Church to-day. This, it is true, would not of itself identify these modes with the Lydian and Phrygian, etc., of Plato's day; but it does seem enough to warrant our asserting a Greek foundation to the music of the Near East.*

* The great Oriental music specialist, Salvador-Daniel, also asserts a Greek origin for oriental music (" Arab Music and Musical Instruments," pp. 62 seqq.). His editor, Farmer, however, distinguishes between a Greek influence *and a Persian* influence (p. 175 seqq.), and asserts that the Levantine music has retained a *Persian* character, while the music of the western Arabs (Morocco, Algiers, Tunis) has followed the Greek type (p. 184). It will be noticed that this directly conflicts with the whole tenor of the present article; no less than Salvador's assertion (by implication) that Greek music had no third or quarter tones (p. 87, see p. 45 and p. 204).

It is difficult, if not impossible, to give by means of the stave and the accidentals used in the west, any clear and correct notion of these modes, which govern the Greek ecclesiastical music and the near-eastern music of the present day. For the equal intervals between the successive notes of the scale as tuned in the west are foreign to eastern music. The scales of the eastern modes are based on entirely different principles, and are not expressible by means of the staff and the accidentals at our disposal.

We thus come to the question of "quarter-tones" which are so often mentioned in the west, with only a vague notion as to what exactly is meant by the term. The expression, indeed, is a very misleading one, for it suggests a scale in which intervals exactly twice as small as a semitone are found. But in eastern music this ratio of 1 : 2 : 4 is unknown. The commonest ratios between intervals in that music are, on the contrary, 7 : 9 : 12—and there are several more besides, none of them being multiples of any other.

The octave is divided into sixty-eight equal parts. These intervals, of course, do not represent distinct notes, but the constituents of notes. It takes at least three of them to make the smallest distinct interval (equal to about half a semitone)—i.e., 3/68 of the whole octave. Larger intervals are represented by the ratios 7, 9, 12, etc. Thus the intervals of the first mode show the following ratios :—

1st note . .	2nd . . .	3rd . . .	4th . . .	5th . . .	6th . . .	7th . . .	8th
	9	7	12	12	9	7	12 Total 68.

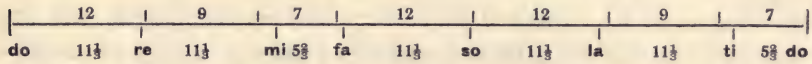
The other modes either are mere rearrangements of these intervals, or include quite different and sometimes very weird ones, such as 3, 11, 12, 13, 15. But the sum of the ratios within the octave must always, of course, come out at the same figure, 68.

If now we take this figure and divide it into twelve equal parts (the number of equal semitones in the western octave), we get a ratio of 5-$\frac{2}{3}$ for the semitone, and 11-$\frac{1}{3}$ for the whole tone. The ratios of our major scale would, therefore, read thus :—

	do	*re*	*mi*	*fa*	*so*	*la*	*ti*	*do*	
	11-$\frac{1}{3}$	11-$\frac{1}{3}$	5-$\frac{2}{3}$	11-$\frac{1}{3}$	11-$\frac{1}{3}$	11-$\frac{1}{2}$	5-$\frac{2}{3}$		(=68)
Compare now the nearest Eastern mode *	12	9	7	12	12	9	7		(=68)

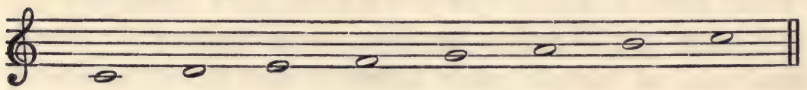
A single glance shows the subtle yet real difference. Not one of the pairs of intervals exactly corresponds. And in this resides the explanation of the peculiar colour, one might almost say taste, of the oriental modes and the airs written in them.

The difference may be ocularly represented with great accuracy by marking off the intervals into proportionate lengths along a straight line, the eastern scale above and the western below, thus :—



It will be first observed that the western fourth would have to be slightly flattened and the fifth slightly raised to coincide exactly with the eastern fourth and fifth. This suggests that the eastern intervals are "perfect."†

The difference between the seconds, fourths, fifths and sixths, may be ignored. But the western major-third is 5/17 (or nearly $\frac{1}{3}$) of a semitone sharper than the eastern. And the eastern seventh is about $\frac{1}{4}$ of a semitone flatter than the western. These differences may seem small, but, as we shall see, they are by no means the smallest ones to be found ; and even these make all the difference to the "tang" of this eastern scale, and the melodies composed in it. To write, and to play or sing this scale, therefore, as simply :—



is to cause the instant evaporation and disappearance of the peculiar aroma which distinguishes and differentiates the scale in question.

* This is the mode called Razd—see below.

† By this reckoning, the difference works out at 1/17th of a semitone ; whereas in Grove's dictionary the difference between a perfect fifth and a fifth of "equal temperament" is said to be 1/48th of a semitone.

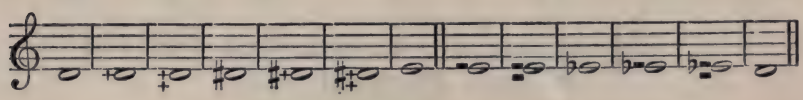
In giving a number of the oriental modes, as it is now proposed to do, it will, however, be desirable not only to diagrammatise them, but also to make at least an attempt to represent them on the stave.

Let us adopt † to denote a slight sharpening, and — to denote a slight flattening. Thus :—

Let †	represent	about	$\frac{1}{3}$	of a	semitone	above	The note before which it stands, whether that note be a natural, a sharp, or a flat.
,, ‡	,,	,,	$\frac{1}{2}$	,,	,,	,,	
,, —	,,	,,	$\frac{1}{3}$	,,	,,	below	
,, =	,,	,,	$\frac{1}{2}$	,,	,,	,,	

" $\frac{1}{3}$ " meaning, to be accurate, 5/17 or 6/17 of a semitone ; " $\frac{1}{2}$ " meaning 7/17 or 8/17. Differences of 4/17 and less are ignored.

Thus from D to E and back again from E to D, we should have :—



The Oriental Modes.

Ignoring the eastern theoreticians' division of these modes into VIII., with sub-varieties, we may re-classify them according to the ratio-sequences characteristic of them, as follows :—

Class I., with the characteristic triad 12 : 9 : 7.
Class II., ,, ,, ,, 9 : 12 : 7.
Class III., ,, ,, triads 12 : 13 : 3, 12 : 5 : 11.
Class IV., various.

I. (Characteristic, 12 : 9 : 7).

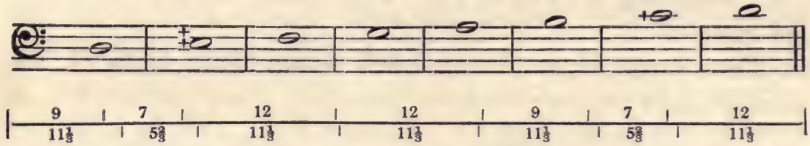
This class is the most numerous, and its members exhibit some similarity to the well-known " ecclesiastical modes of the Western Church. Just as the latter are built up of two triads (tone-tone-semitone) separated by a tone, so these oriental modes are built up of two triads, 9 : 7 : 12, separated by a 12 :. And in each case the cycle of modes is produced by making each note or " degree " in turn the first note of a scale.* The eastern series, however, has not the symmetry of the western : we cannot make out the full cycle, not even when we

* Thus the seven " authentic modes are produced by beginning successively with D, E, etc., and playing a scale of eight white notes.

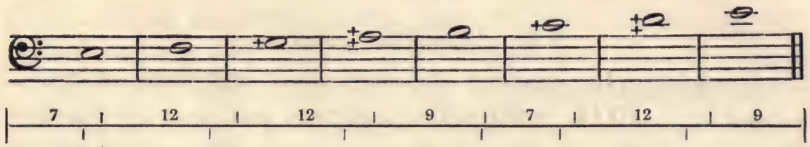
group with the "authentic" modes, some which are reckoned by the easterns as "plagal."

Whether these are the modes on which the early church musicians of the west supposed they were founding their ecclesiastical modes *; and whether they are in any way related to the modes of the classical Greek period, are two questions which the present writer must leave to others to decide.

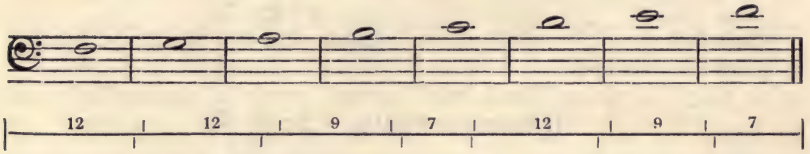
1. BAYĀT (no. I.), compared with the Western Dorian mode.



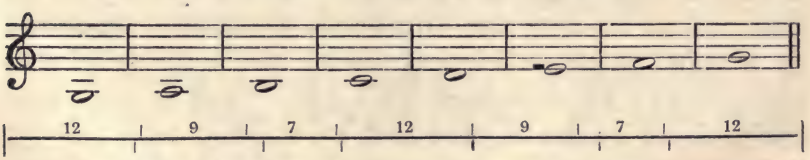
2. SAPPHO (no. IV. *b*), compared with the Western Phrygian mode.



3. TREIPHONIA (no. VIII. *b*), compared with the Western Lydian mode.



4. Greek ecclesiastical mode, no. IV. *a*.,† compared with the Western Mixolydian mode.

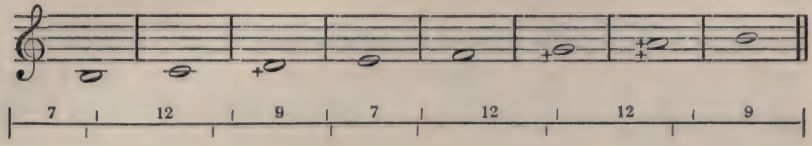


* They called them by the old Greek names, "Lydian," "Dorian," etc. In retaining these names below, we remind the reader that they belong to Western modes with which we are comparing and contrasting the Eastern ones. To the latter we give the names current in the Moslem Levant.

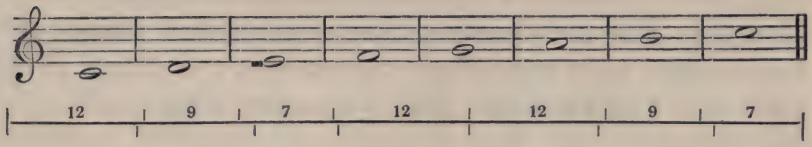
† A Mode used in Greek ecclesiastical, but not in Arabic music.

The Aeolian Mode (beginning on A) does not appear* to be represented.

5. AGAM† (no. VII. *a*), compared with the Western Locrian mode.



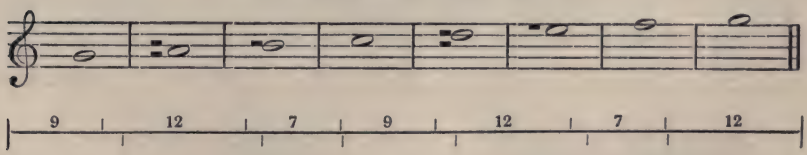
6. RAZD, compared with the Western Ionian‡ mode.



II. (Characteristic, 9 : 12 : 7).

This class (called *Sīga*), in which the order of the three figures of the former ratio is changed (9 : 12 : 7), has three varieties according as the scale begins with 9 : or 12 : or 7 :. As in the modes of class I. each scale consists of two of these triads, separated by a 12 :. It will be observed that still more remarkable differences from our western scale are produced under this class. Notes midway between two semitones appear, and in such a way that it is impossible to say whether the scale more resembles a major or a minor.

7. SĪGA (no. II. *a*).§



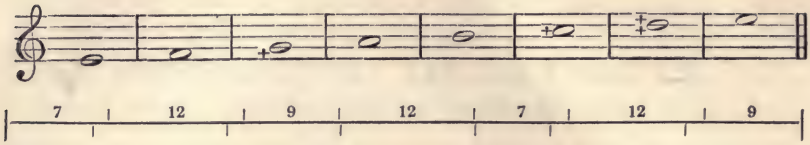
* But see no (12).

† "*Agam*" means "Persian" or "foreign." The Locrian mode was reprobated and entirely disused in the West owing to the dissonances made by the first fifth and the last fourth of its scale.

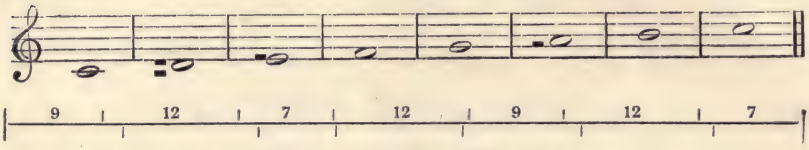
‡ "*Razd*," however, is treated in the East rather as Hypolydian—i.e., the plagal of no. (4).

§ Contrast no. (4) above, and (10) below.

8. Sīga (no. II. *b*).*

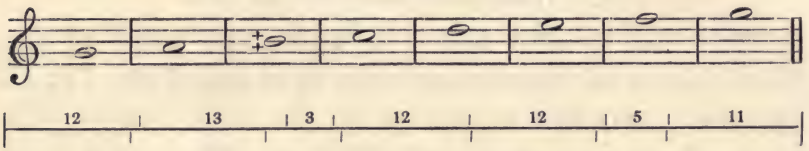


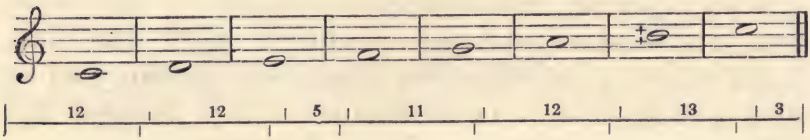
9. Siga (no. II. *c*).†



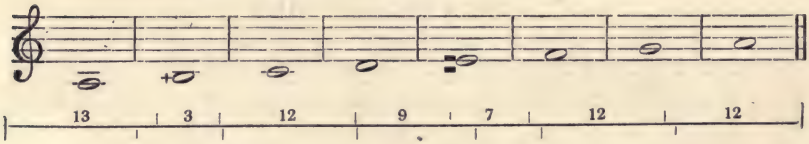
III. (Characteristic 12 : 13 : 3, 12 : 5 : 11).

There are two permutations under this class. As before, the two triads are separated by a 12 :. (The ratio 3 is a shade more than a quarter-tone).

10. Tcharga (no. III.).‡

11. Barys (no. VII. *b*).§



12. 'Ushairan (no. V. *a*).‖



* Contrast no. (2) above.

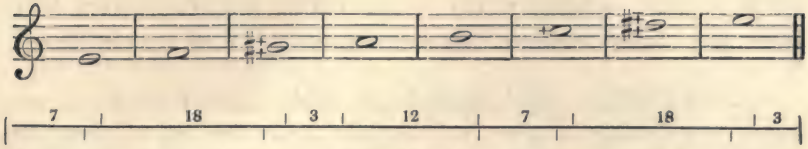
† Contrast no. (6) above.

‡ Contrast nos. (4) and (7).

§ Contrast no. (6) above. "*Barys*" is Greek for "heavy."

‖ This is the nearest approach to the Aeolian Mode. But for the irregularity in the ratios of the first two degrees (13 : 3) it would fill up the gap left in our Class I. between (4) and (5). And indeed the orientals reckon it precisely as the plagal of I. (Hypodorian), the notes of which are identical with the Aeolian.

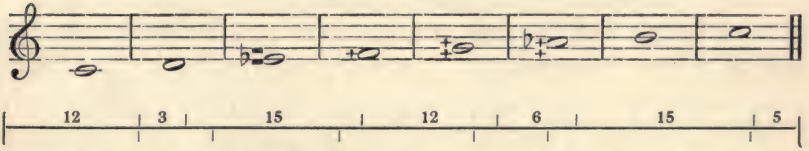
13. HIJÀZ* (no. VI.).



Here we have two triads 7 : 18 : 3, separated by the usual 12 :. This is a remarkable mode. It is the first one we have had which is of an unmistakably minor character (with interval of three semitones between the sixth and the leading-note). But instead of a semitone between the second and third we get a three-semitone interval between the second and third, and between the sixth and seventh as well. (The ratio 18 : exceeds those semitones by about one-fourth of a semitone). The quarter-tones in the third and seventh degrees, combined with the fact that the first and fifth intervals have already exceeded the semitone, make the third and seventh sound extraordinarily sharp and give a most peculiar and piquant flavour to this mode.

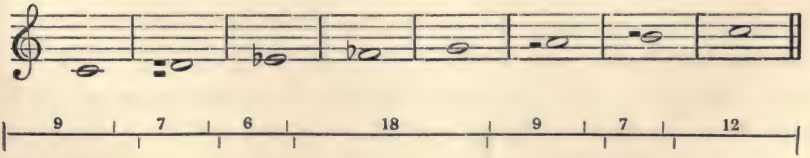
(The following two modes are Arabic, not Greek).

14. NAHMAND.



This mode, like the former one, is of a minor character, with (doubly) flattened third. The sixth is also flattened ; but the intervals are quite extraordinary, both in themselves and when compared with the Western scale.

15. SABA STAMBULI.



Another extraordinary scale. Like all scales begin-

* i.e., " West-Arabian."

ning with 9 : (cp. nos. 1 and 7), it is almost impossible to say here whether the supertonic sounds more like D or D. (It is nearer the former by 2/17 of a semitone).

[*Note.*—The book, from which much of the above information was taken, was entitled : κρῆπις τοῦ θεωρητικοῦ κ.πρακτικοῦ τῆς ἐκκλησιαστικῆς μουσικῆς. (" Fundamentals of the theory and practice of ecclesiastical music "). Athens : N. Mixadopoulos. 1893.]

W. H. T. GAIRDNER.

Cairo.

BHOPAL, AS A MOSLEM CENTRE

——:o:——

The Bhopal State is perhaps the principal of the large group of native States known as the Central India Agency, and next to Hyderabad is the most important Mohammedan State in India. It is about the size of Yorkshire, and dates from the eighteenth century as a Mohammedan State, when an Afghan adventurer, by the power of the sword, became the founder of a line of independent princes. For a hundred years it has been under British protection, and its history has been one of constant loyalty to the British Ráj. As a first-class State the Chief has full administrative powers in both judicial and general matters, including the power of passing the death sentence, the spirit of the British codes and acts being followed. The capital city of the same name is well situated on two large lakes, which supply the district with good water. Less than twenty years ago the six massive gates of the town used to be regularly shut at night. These have now been removed, but the archways and high city walls still remain. These, with the minarets of the hundred or so mosques, make it a very picturesque eastern city. Adjacent is the suburb of Shahjahanbar, built by the late Begum, which was also wall-surrounded ; but many of these have been removed. Except for four other towns, the population of three of which have sunk to below 5,000, the people are scattered in the 3,000 villages of the State.

Although the prevailing influence is Mohammedan, and there is an overwhelming proportion of Mohammedans in the city of Bhopal, seventy-nine per cent. of the population of the State are Hindus. By the last census of 1911 the population of the State proper was 738,124, and that of the city of Bhopal was 56,204. The latter figure is probably under-estimated, as it was taken during a severe plague epidemic. The villages are almost

entirely Hindu, but Mohammedans hold most of the offices under the State, at least two or three of these being found in almost every village.

Owing to the failure of male heirs for nearly one hundred years, the throne has been occupied by four able women of strong character. The present Begum, during her mother's life-time, lived a retired life, and spent much time reading religious books, hence she is particularly well-informed in the tenets of her faith. She is a Sunni Mohammedan, the prevailing sect in Bhopal. But not only does she study the Islamic religious books, she has also looked into the Hindu and Christian beliefs, and takes a keen interest in all present-day movements. Educationally, Bhopal has been very much behind until recently, and the men filling the chief offices in the State are mostly those who have been called from a distance. By improving the boys' schools, and putting strong pressure on the men of higher rank to send their sons and even their daughters to school, she is trying hard to raise the standard in the town. For the girls, purdah schools have been opened in Bhopal for high and low class, small monetary inducements being often given for attendance, but in the rest of the State in only one small town has a girls' school been opened, and this where there was already a mission school. The Begum's influence and advocacy of education for women and girls is not confined to her State, but she frequently attends conferences elsewhere on the subject, and is ready with her purse and advice to help Mohammedan schools other than her own. In order that there may be suitable books on domestic practices and morals to be given as prizes in her schools, she employs regular translators from English into Urdu, and has them printed in her printing office.

Christian work was first begun by an invitation being sent to the Friends' Mission in 1891, by the Political Agent in the English Cantonment of Lahore, to send missionaries there especially to bring the message of life and hope to the inmates of a leper asylum just built at that place. This was accepted, and ever since a missionary and his wife have lived there, and in the cantonment proper all branches of missionary activity have been

possible. But it was not until 1904 that opportunity presented itself for two ladies of that Mission to settle in a native house in the suburb of Bhopal itself, having been asked to visit and teach the ladies of a few Mohammedan families, with whom they had previously made acquaintance.

From a small beginning the work has grown. The influence of the Begum's strong advocacy of women's education has been felt in the *zenanas*, and of late there has been a marked increase of desire to learn to read. The Bible, of course, is taught everywhere. A reading room was opened for two or three years and valued, but had to be closed on account of the worker in charge leaving the town, and for want of a suitable man and house it has not been re-opened. Mention has been made of the many posts in the State occupied by qualified men from the English-governed districts of India. No prejudice or hesitation has been shown by the Begum in employing Christians. In girls' schools Indian Christian ladies fill the posts of principal and assistant, and Christians are in other positions of responsibility and trust. The Mission ladies try to be a centre where the Christian community thus formed, which has increased considerably the last year or two, can gather, and where all can meet on Sundays in worship as "one in Christ Jesus," regardless of what outward denomination they belong to. The salt is there, introduced in unexpected ways; how we pray that it may be full of savour!

"A Resident."

THE FAMILIAR SPIRIT OR QARINA

——:o:——

AMONG all the superstitions in Islam there is none more curious in its origin and character than the belief in the *Qarin* or *Qarina*. It probably goes back to the ancient religion of Egypt, or to the animistic beliefs common in Arabia as well as in Egypt, at the time of Mohammed. By *Qarin* or *Qarina* the Moslem understands the double of the individual, his companion, his mate, his familiar demon. In the case of males a female mate, and in the case of females a male. This double is generally understood to be a devil, *shaitān* or *jinn*, born at the time of the individual's birth and his constant companion throughout life. The *qarina* is, therefore, of the progeny of Satan.

There are many passages in the Koran in which this doctrine is plainly taught, and by reading the commentaries on these texts, a world of superstition, grovelling, coarse, and, to the last degree, incredible, is opened to the reader. The Koran passages read as follows :— *(Chapter of the Cave, verse 48), " And when we said to the angels, ' Adore Adam,' they adored him, save only Iblis, who was of the *jinn*, who revolted from the bidding of his Lord. ' What ! will ye then take him and his seed as patrons, rather than me, when they are foes of yours ? bad for the wrong-doers is the exchange ! ' " The reference here is to the words, " Satan and his seed." (See especially the Commentary of Fahr er Razi, margin, vol. 6, p. 75).

In speaking of the resurrection when the trumpet is blown and the day of judgment comes, we read :— (Chapter Kaf, verses 20-30), " And every soul shall come —with it a driver and a witness ! ' Thou wert heedless of this, and we withdrew thy veil from thee, and to-day

* Palmer's Translation is used throughout.

is thine eyesight keen!' And his mate (*qarina*) shall say, 'This is what is ready for me (to attest).' 'Throw into hell every stubborn misbeliever!—who forbids good, a transgressor, a doubter! who sets other gods with God—and throw him, ye twain, into fierce torment!' His mate shall say, 'Our Lord! I seduced him not, but he was in a remote error.' He shall say, 'Wrangle not before me; for I sent the threat to you before. The sentence is not changed with me, nor am I unjust to my servants.' On the day we will say to hell, 'Art thou full?' and it will say, 'Are there any more?'"

And again we read:—(Chapter of Women, verses 41, 42), "And those who expend their wealth in alms for appearance sake before men, and who believe not in God nor in the last day;—but whosoever has Satan for his mate, an evil mate has he."

Again:—(Chapter of the Ranged, verses 47-54), "... and with them damsels, restraining their looks, large eyed; as though they were a sheltered egg; and some shall come forward to ask others; and a speaker amongst them shall say, 'Verily, I had a mate (*qarina*), who used to say, "Art thou verily of those who credit? What! when we are dead, and have become earth and bones, shall we be surely judged?"' He will say, 'Are ye looking down?' and he shall look down and see him in the midst of hell. He shall say, 'By God, thou didst nearly ruin me!'"

(Chapter "Detailed," verse 24), "We will allot to them mates, for they have made seemly to them what was before them and what was behind them; and due against them was the sentence on the nations who passed away before them; both of *jinns* and of mankind; verily, they were the losers!"

(Chapter of Gilding, verses 35-37), "And whosoever turns from the remainder of the Merciful One, we will chain to him a devil, who shall be his mate; and, verily, these shall turn them from the path while they reckon that they are guided; until when he comes to us he shall say, 'O, would that between me and thee there were the distance of the two orients, for an evil mate (art thou)!' But it shall not avail you on that day,

since ye were unjust; verily, in the torment shall ye share!"

To speak of only one of these passages, what Baidhawi says in regard to the Chapter of the Ranged, verse 49, leaves no doubt that the *qarina*, which has been the mate of the believer all through life, is cast into hell on the day of judgment, and that this evil spirit, which is born with every man, is determined to ruin him, but that the favour of God saves the believer, and that one of the special mercies of heaven for the believer is to behold his companion devil for ever in torment.

Before we deal further with the comment as given on these verses and the teaching in Moslem books, we may well consider the possible origin of this belief as found in the "Book of the Dead" of ancient Egypt. "In addition to the Natural-body and Spirit-body," writes E. A. Wallis Budge ("Book of the Dead," vol. I., p. 73), "man also had an abstract individuality or personality endowed with all his characteristic attributes. This abstract personality had an absolutely independent existence. It could move freely from place to place, separating itself from, or uniting itself to, the body at will, and also enjoying life with the gods in heaven. This was the *ka*, a word which at times conveys the meaning of its Coptic equivalent κω, and of εἴδωλον, image, genius, double, character, disposition, and mental attributes. What the *ka* really was has not yet been decided, and Egyptologists have not yet come to an agreement in their views on the subject. Mr. Griffith thinks (*Hieroglyphs*, p. 15) that 'it was from one point of view regarded as the source of muscular movement and power, as opposed to *ba* the will or soul which set it in motion.'" "In September, 1878, M. Maspero explained to the Members of the Congress of Lyons the views which he held concerning this word, and which he had for the past five years been teaching in the *Collège de France*, and said, "*le 'ka' est une sorte de double de la personne humaine d'une matière moins grossière que la matière dont est formé le corps, mais qu'il fallait nourrir et entretenir comme le corps lui-même; ce double vivait dans le tombeau des offrandes qu'on faisait aux fêtes*

canoniques, et aujourd'hui encore un grand nombre des génies de la tradition populaire égyptienne ne sont que des doubles, devenus démons au moment de la conversion des fellahs au christianisme, puis à l'islamisme."

Other authorities whom Mr. Budge quotes think that the *ka* was a genius and not a double. Mr. Breasted thinks that the *ka* was the superior genius intended to guide the fortunes of the individual in the hereafter. But Mr. Budge goes on to say :—" The relation of the *ka* to the funerary offerings has been ably discussed by Baron Fr. W. v. Bissing (*Versuch einer neuen Erklärung des Ka'i der alten Aegypter* in the *Sitzungsberichte der Kgl. Bayer. Akad.*, Munich, 1911), and it seems as if the true solution of the mystery may be found by working on the lines of his idea, which was published in the *Recueil*, 1903, p. 182, and by comparing the views about the ' double ' held by African peoples throughout the Sudan. The funeral offerings of meat, cakes, ale, wine, unguents, etc., were intended for the *ka ;* the scent of the burnt incense was grateful for it. The *ka* dwelt in the man's statue just as the *ka* of a god inhabited the statue of the god. In the remotest times the tombs had special chambers wherein the *ka* was worshipped and received offerings The priesthood numbered among its body an order of men who bore the name of ' priests of the *ka*,' and who performed services in honour of the *ka* in the '*Ka* chapel.' " Although not in any sense an Egyptologist, yet I believe further light may be thrown on the real significance of *ka* by what popular Islam teaches to-day.

Whatever may be the significance of *ka* in Egyptology, we are not in doubt as to what Mohammed himself thought of his *ka* or *qarina*. In the most famous volume of all Moslem books on the doctrine of *jinn*, called " Kitab akām ul marjan fi Ahkam el Jan," by Abdullah-esh-Shabli (769 A.H.), we read in chapter five as follows : " It is related by Muslim and others from 'Ayesha that the Apostle of God left her one night and that she said, ' I was jealous of him.' Then she said, ' Mohammed saw me and came for me and said, " What's the matter with you, 'Ayesha ? Are you jealous ? " ' And I

replied, 'Why should one like me not be jealous of one like you?' Then the Apostle of God said, 'Has your devil spirit got hold of you?' Then I said, 'O Apostle of God, is there a devil with me?' Said he, 'Yes, and with every person.' Said I, 'And with you also, O Apostle of God?' Said he, 'Yes, but my Lord Most Glorious and Powerful has assisted me against him, so that he became a Moslem.'" Another Tradition is given in the same chapter on the authority of Ibn Hanbal as follows:—"Said the Apostle of God, 'There is not a single one of you but has his *qarina* of the *jinn* and his *qarina* of the Angels.' They said, 'And thou also, O Apostle of God?' 'Yes,' he replied, 'I also, but God has helped her so that she does not command me except in that which is true and good.'" The Tradition here given occurs in many forms in the same chapter, so that there can be no doubt of its being well-known and, in the Moslem sense, authentic.

Here is another curious form of the same Tradition. "Said the Apostle of God, 'I was superior to Adam in two particulars, for my devil (*qarina*), although an unbeliever, became through God's help a Moslem, and my wives were a help to me, but Adam's devil remained an infidel and his wife led him into temptation.'" We also find an evening prayer recorded of Mohammed as follows:—"Whenever the Apostle of God went to his bed to sleep at night he said, 'In the name of God I now lay myself down and seek protection from him against the evil influence of my devil (*qarin*, *shaitan*), and from the burden of my sin and the weight of my iniquity. O God, make me to receive the highest decree."

As regards the number of these companion devils and their origin, Tradition is not silent. "It is said that there are males and females among the devils, out of whom they procreate; but as to Iblis, God has created . . . (the significance of this passage, which is not fit for translation, is that Iblis is an hermaphrodite) . . . there come forth out of him every day ten eggs, out of each of which are born seventy male and female devils." (Ibn-Khallikan, quoted in Hayat al-Hawayan, article *jinn*).

In another tradition also found in the standard

collections it is said that Iblis laid thirty eggs—" ten in the west, ten in the east, and ten in the middle of the earth—and that out of every one of those eggs came forth a species of devils, such as al-Gilan, al-'Akarib, al-Katarib, al-Jann, and others bearing diverse names. They are all enemies of men according to the words of God, 'What! will ye then take him and his seed as patrons, rather than we, when they are foes of yours?' with the exception of the believing ones among them."

Et-Tabari, in his great commentary, vol. 26, p. 104, says the *qarin* or *qarina* is each man's *shaitan* (devil), who was appointed to have charge of him in the world. He then proves his statement by a series of traditions similar to those already quoted: " his *qarin* is his devil (*shaitan*) "; or, according to another authority there quoted, " his *qarina* is his *jinn*."

According to Moslem Tradition, not only Mohammed but even Jesus the Prophet had a *qarin*. As He was sinless, and because, in accordance with the well-known tradition, Satan was unable to touch Him at His birth, His *qarina* like that of Mohammed was a good one. " On the authority of Ka'ab the Holy Spirit, Gabriel, strengthened Jesus because He was His *qarin* and his constant companion, and went with Him wherever He went until the day when He was taken up to heaven." (" Kasus el Anbiya," by Eth Tha'alabi).

Now while in the case of Mohammed and Jesus and perhaps also in the case of other prophets, the *qarin* or *qarina* was or became a good spirit, the general teaching is that all human beings, non-Moslems as well as Moslems, have their familiar spirit, who is in every case jealous, malignant, and the cause of physical and moral ill, save in as far as his influence is warded off by magic or religion. It is just here that the belief exercises a dominating place in popular Islam. It is against this spirit of jealousy, this other-self, that children wear beads, amulets, talismans, etc. It is this other-self that through jealousy, hatred and envy prevents love between husband and wife, produces sterility and barrenness, kills the unborn child, and in the case of children as well as of adults is the cause of untold misery.

The *qarina* is believed often to assume the shape of a cat or dog or other household animal. So common is the belief that the *qarina* dwells in the body of a cat at night time, that neither Copts nor Moslems would dare to beat or injure a cat after dark.

Many precautions are taken to defend the unborn child against its mate, or perhaps it is rather against the mate of the mother, who is jealous of the future child. Major Tremearne, who studied the subject in North Africa, says ("Ban of the Bori," p. 97): the *qarin* "does not come until after the child has been actually born, for the sex is not known before that time." And again (p. 131): "All human beings, animals, plants, and big rocks, have a permanent soul (*quruwa*) and a familiar bori of the same sex, and, in addition, young people have a temporary bori of the opposite sex, while all living things have two angels (*mala'ika*) in attendance. Small stones are soulless, and so are those large ones which are deep in the earth, 'for they are evidently dead,' else they would not have been buried. The soul has a shape like that of the body which it inhabits, and it dwells in the heart, but where it comes in and out of the body is not known. It is not the shadow (*ennuwa*), for it cannot be seen, and in fact the *ennuwa* is the shadow both of the body and of the soul. Yet the word *quruwa* is sometimes loosely used for shadow, and there is evidently some connexion, for a wizard can pick the soul out of it. Neither is it the breath, for when a person sleeps his soul wanders about; in fact, it does so even when a person is day-dreaming."

All this, which is descriptive of conditions among the Hausa Moslems of North Africa, closely resembles the belief in Egypt. The *jinn* of the opposite sex, that is the soul-mate, generally dwells underground. It does not like its particular mortal to get married. For, again I quote from Major Tremearne, "It sleeps with the person and has relations during sleep as is known by the dreams." This invisible companion of the opposite sex is generally spoken of in Egypt as "sister" or "brother." His or her abode is in quiet shady places, especially under the threshold of the house. The death of one or more

children in the family is often attributed to their mother's mate, and, therefore, the mother and the surviving children wear iron anklets to ward off this danger. Most people believe that the *qarina* dies with the individual; others that it enters the grave with the body. Although generally invisible there are those who have second sight and can see the *qarina*. It wanders about at night in the shape of a cat.

The following account of the popular belief I have just taken down verbatim from Sheikh Ahmed Muharram of Daghestan and recently from Smyrna. He says that his statement represents the belief of all Turkish and Russian Mohammedans. The *quranā* (plural of *qarina*) come into the world from the *A'alam ul Barzakhiya** at the time the child is conceived, before it is born; therefore during the act of coition, Moslems are told by their Prophet to pronounce the word *bismillah*. This will prevent the child from being overcome by its devil and turned into an infidel or rascal. The *qarina* exists with the fœtus in the womb. When the child is born the ceremony of pronouncing the creed in its right ear and the call to prayer in the left is to protect the child from its mate. Among the charms used against *quranā* are portions of the Koran written on lead images of fish or on leaden discs. The *quranā* are invisible except to people who are idiots and to the prophets. They often have second vision. The *quranā* do not die with their human mates, but exist in the grave until the day of the resurrection, when they testify for or against the human being. The reason that young children die is because *Um es Subyan* (the child-witch) is jealous of the mother, and she then uses the *qarina* of the child to put an end to it. "The way I overcome my *qarina*," said Ahmed Muharram, "is by prayer and fasting." It is when a man is overcome with sleep that his *qarina* gets the better of him. "When I omit a prayer through carelessness or forgetfulness it is my *qarina* and not myself. The *qarina* is not a spirit merely but has a spiritual body, and all of them differ in their bodily appearance, although in-

* The unseen world, Hades, the abode of souls after death and before birth.

visible to us. The *qarina* does not increase in size, however, as does the child." The Sheikh seemed to be in doubt in regard to the sex of the *qarina*. At first he would not admit that the sex relation was as indicated, thinking it improper for a man to have a female mate, but after discussion he said he was mistaken. He admitted also that all these popular beliefs were based upon the Koran and Tradition, although superstitious practices had crept in among the masses.

A learned Sheikh at Caliub, a Moslem village near Cairo, was also consulted on the subject. At first he tried to explain away the idea of popular Islam by saying that the *qarina* only referred to the evil conscience or a man's evil nature, but after a few questions he became quite garrulous, and gave the following particulars:— The expectant mother, in fear of the *qarina*, visits the *sheikha* (learned woman) three months before the birth of the child, and does whatever she indicates as a remedy. These *sheikhas* exercise great influence over the women, and batten on their superstitious beliefs, often impersonating the *qarina* and frightening the ignorant. The Moslem mother often denies the real sex of her babe for seven days after it is born in order to protect its life from the *qarina*. During these seven days she must not strike a cat or she and the child will both die. Candles are lighted on the seventh day and placed in a jug of water near the head of the child, to guard it against the *qarina*. Before the child is born a special amulet is prepared, consisting of seven grains each of seven different kinds of cereals. These are sewn up in a bag, and when the infant is born it is made to wear it. The mother also has certain verses of the Koran written with musk water or ink on the inside of a white dish. This is then filled with water and the ink washed off and the contents taken as a potion. The Sheikh told me that the two last chapters of the Koran and also *Surat Al Mujadala* were most commonly used for this purpose. One of the most common amulets against the *qarina* or the child-witch is that called the "Seven Covenants of Solomon."*

Charms and amulets against the *qarina* abound.

* A translation of this appears in my book, "The Disintegration of Islam." (F. H. Revell and Company. 1916).

Books on the subject are printed by the thousands of copies. Here, for example, are the directions given for writing an amulet in the celebrated book called "*Kitab Mujaribat*," by Sheikh Ahmed Ed Dirbi (p. 105): "This (twenty-fourth) chapter gives an account of an amulet to be used against *qarina* and against miscarriage. This is the blessed amulet prepared to guard against all bodily and spiritual evils and against harm and sorcery and demons and fear and terror and *jinn* and the *qarina* and familiar spirits and ghosts and fever and all manner of illness and wetting the bed and against the child-witch (*Um es Subyan*) and whirlwinds and devils and poisonous insects and the evil eye and pestilence and plague and to guard the child against weeping while it sleeps—and the mystery of this writing is great for those children who have fits every month or every week or who cannot cease from crying or to the woman who is liable to miscarriage. And it is said that this amulet contains the great and powerful name of God—in short, it is useful for all evils. It must be written the first hour of the first day of the week, and reads as follows:—'In the name of God the Merciful, the Compassionate, there is no God but He, the Living, the Eternal, etc. (to the end of the verse on the throne). In the name of God and to God and upon God, and there is no one victorious save God and no one can deliver him who flees from God, for He is the Living, the Self-subsisting, whom slumber seizes not nor sleep, etc. I place in the safe keeping of God him who carries this amulet, the God than whom there is no other, who knows the secret and the open. He is the Merciful, the Compassionate. I protect the bearer by the words of God Most Perfect and by His glorious names from evil that approaches and the eyes that flash and the souls of the wicked and from the evil of the father of wickedness and his descendents and from the evil of those that blow upon knots and from the evil of the envier when he envies, and I put him under the protection of God the Most Holy, King of the Angels and of the Spirits, Lord of the worlds, the Lord of the great throne, *Ihyashur Ihyabur Ihya-Adoni Sabaoth Al Shaddai*;* and I put

* This portion shows Jewish origin and gives some of the Hebrew names of God.

the bearer under the keeping of God by the light of the face of God which does not change and by His eye which does not sleep nor slumber and His protection which can never be imagined nor escaped and His assistance which needs no help and His independence which has no equal and His eternity without end, His deity which cannot be overcome and His omnipresence which cannot be escaped, and I put him under the protection of the Lord of Gabriel and Michael and Israfil and Izrail and of Mohammed, the seal of the Prophets, and of all the prophets and apostles, and in the name of Him who created the angels and established their footsteps by His majesty to hold up His throne when it was borne on the face of the waters, and by the eight names written upon the throne of God. I also give the bearer the protection of K.H.T.S. and the seven H.W.M.'s and H.M.S.K.'s and by the talisman of M.S. and M.R. and R. and H.W.M. and S. and K. and N. and T.H. and Y.S.* and the learned Koran and by the name of God Most Hidden and His noble book and by Him who is light upon lights, by His name who flashed into the night of darkness and destroyed by His blaze every rebellious devil and made those that feared trust Him ; and by the name by which man can walk upon water and make it as dry land ; and by the name by which Thou didst call Thyself in the book which came down and which Thou didst not reveal to any but by whose power Thou didst return to Thy throne after the creation ; and by the name by which Thou didst raise up the heavens and spread out the earth and createdst paradise and the fire ; the name by which Thou didst part the sea for Moses and sent the flood to the people of Noah, the name written on Moses' rod and by which Thou didst raise up Jesus, the name written on the leaves of the olive trees and upon the foreheads of the noble angels. And I put the one who wears this amulet under the protection of Him who existed before all and who will outlast all and who has created all, God, than whom there is no other, the Living, He is the Knowing and the Wise ; and I put the bearer under the protection of the name of God by which He placed the

* These are mystical letters which occur in the Koran text.

seven heavens firmly and the earth upon its mountains and the waters so that they flowed and the fountains so that they burst forth and the rivers so that they watered the earth and the trees brought forth their fruit and the clouds gave rain and night became dark and the day dawned and the moon gave his light and the sun his splendour and the stars went in their course and the winds who carried His messages ; and I put the bearer under the protection of the name by which Jesus spoke in the cradle and by which He raised the dead from the grave and by which He opened the eyes of those born blind and cured the lepers, the name by which He made the dumb to speak. And I protect him by the Merciful God and His great name and His perfect words, which neither riches nor the sinner can resist, from the evil which comes down from heaven or the evil that ascends to heaven and from the evil which is found upon the earth or which comes out of the earth, and from the terror of the night and of the day and from the oppression of the night and of the day ; and I protect him from all powerful influences of evil and from the cursed devil and from envious men and from the wicked infidel ; and I protect him by the Lord of Abraham the friend of God, and Moses the spokesman of God, and Jesus, and Jacob and Isaac and Ishmael and David and Solomon and Job and Yunas and Aaron and Seth and Abel and Enoch and Noah and Elijah and Zechariah and John and Hud and Elisha and Zu Kifl and Daniel and Jeremiah and Shu'aib and Ilyas and Salih and Ezra and Saul and the Prophet-of-the-fish and Lokman and Adam and Eve and Alexander the Great and Mary and Asiah (Pharaoh's wife) and Bilkis and Kharkil and Saf the son of Berachiah and Mohammed the seal of the prophets ; and I protect him by God than whom there is no other, who will remain after all things have perished, and by His power and by His might and by His exaltation above all creatures and above all devils male and female, and all manner of *jinn* male and female, and familiar spirits of both sexes, and wizards and witches, and deceivers male and female, and infidels male and female, and enemies male and female, and ghoul and demons, and from the

evil eye and the envious, from the evil in things of ear and eye and tongue and hand and foot and heart and conscience, secret or open. And I protect the wearer from everything that goes out and comes in, from every breath that stirs of evil or of movement of man or beasts, whether he be sick or well, awake or sleeping, and from the evil of that which dwells in the earth or in the clouds or in the mountains or the air or the dust or the vapour or the caves or the wells or the mines, and from the devil himself, and from the flying demons and from those who work sorcery and from the evil of the whirlwind caused by the chief of the *jinn*, and from the evil of those who dwell in tombs and in secret places, in pools and in wells and from him who is with the wild beasts or within the wombs, and from him who is an eavesdropper of the secrets of the angels, etc., etc.' " [After this the amulet closes with the words of the Moslem creed written three times, the call to prayer twice and] " May God's blessing and peace be upon the Prophet and upon his companions forever until the day of judgment. Praise be to God the Lord of the worlds." *All this seems the height of folly to the educated Moslem. Yet it is taken from one of the best selling books on popular magic and medicine, printed in Cairo, third edition,* 1328 *A.H.* (*four years ago*) *;* 192 *pages, fine print, and sold for sixpence !*

No one can read of these superstitious practices and beliefs, which are inseparable from the Koran and Tradition, without realising that the belief in the *qarina* is a terror by night and by day to pious Moslem mothers and their children. For fear of these familiar spirits and demons they are all their life time subject to bondage. A mother never dares to leave her infant child alone in Egypt for fear of the *qarina*. The growing child must not tramp on the ground heavily for fear he may hurt his *qarina*. It is dangerous to cast water on the fire lest it vex the *qarina*. On no account must the child be allowed to go asleep while weeping. Its every whim must be satisfied for fear of its evil mate. It is the firm belief in Egypt that when a mother has a boy her *qarin* (masculine) has also married a *qarina* (feminine), who at that time gives birth to a girl. This demon-child and its

mother are jealous of the human mother and her child. To pacify the *qarina* they sacrifice a chicken, which must be absolutely black and sacrificed with the proper ceremonies. It is impossible to see the *qarina* except in one way. Following a Jewish superstition (Jewish Encyclopædia, art. demonology) a man may see evil spirits by casting the ashes of the fœtus of a black cat about his eyes or by sprinkling these ashes around his bed he can trace their footsteps in the morning.

When we remember that only one-third of one per cent. of the women of Egypt are able to read, we can imagine the power that is exercised over them by the lords of this superstition, who sell amulets and prescribe treatment for the expectant mother and her child. Pitiful stories have come to me from those who were eye-witnesses of this swindle which is being carried on in every village of the Delta.

Al Ghazali himself in his great work, "The Revival of the Religious Sciences," in speaking of the virtue of patience, says:—"He who is remiss in remembering the name of God even for the twinkling of an eye, has for that moment no mate but Satan. For God has said, 'And whosoever turns from the reminder (remembrance) of the Merciful One, we will chain to him a devil, who shall be his mate (*qarina*).'"

We may perhaps appropriately close this article with what one of the learned men relates regarding the victory of the believer over his demon and its powers. It may lead us to a new conception of that petition in the Lord's Prayer which we offer also for our Moslem brothers and sisters: "Lead us not into temptation but deliver us from the Evil One." "Verily, the devil is to you a foe, so take him as a foe. This is an order for us from Him—may He be praised!—that we may take him as a foe. He was asked, 'How are we to take him as a foe and to be delivered from him?' and he replied, 'Know, that God has created for every believer seven forts—the first fort is of gold and is the knowledge of God; round it is a fort of silver, and it is the faith in Him; round it is a fort of iron and it is the trust in Him; round it is a fort of stones and consists of thankfulness

and being pleased with Him ; round it is a fort of clay and consists of ordering to do lawful things, prohibiting to do unlawful things, and acting accordingly ; round it is a fort of emerald which consists of truthfulness and sincerity toward Him ; and round it is a fort of brilliant pearls, which consists of the discipline of the mind (soul). The believer is inside these forts and Iblis outside them barking like a dog, which the former does not mind, because he is well-fortified (defended) inside these forts. It is necessary for the believer never to leave off the discipline of the mind under any circumstances or to be slack with regard to it in any situation he may be in, for whoever leaves off the discipline of the mind or is slack in it, will meet with disappointment (from God), on account of his leaving off the best kind of discipline in the estimation of God, whilst Iblis is constantly busy in deluding him, in desiring for his company, and in approaching him to take from him all these forts, and to cause him to return to a state of disbelief. We seek refuge with God from that state ! ' "*

S. M. ZWEMER.

* " Ad Damiri—Hayat-ul-Hayawan." Vol. I., pp. 470. (English Translation by Jayakar).

SPIRITUAL GUIDANCE IN ISLAM

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In the second century of Islam under the *régime* of the Abbaside Caliphs, there arose in Persia the mystical movement which soon became known as Sūfism. It took this name because its votaries chose to eschew lives of luxury and dress themselves in the homespun of the poor (sūf-wool). The movement went on until the twelfth century of our Christian era with little attempt at organised form. Men who longed for the vision of God and a life of communion with Him cast about for someone among the saints and teachers of Islam who had himself travelled far along the Mystic Path, and when they found such an one they put themselves to school under his guidance. He became their ideal and *pīr* or *murshid* (one who guides in the right way). These seekers of eternal life attached themselves to the new-found guide with the unquestioning confidence of children; they sought his counsels; and implicitly obeyed his suggestions for the quest of the incorruptible heritage. They held back no secrets from him and he had no gain to make of them. He had a great light, and his endeavour was to lead them to its radiant source.

Islam thus learned rather soon the lesson that early Christianity too soon forgot and that the Protestant Reformation did not effectually learn till Wesley brought it, namely, that merely logical faith lacks freedom and peace, however much of partisan enthusiasm or controversial passion it may evoke.

The learned Muslim world of the Middle Ages had its conventional theologians who saw grave speculative dangers in the Sūfī tendency, and thought they saw beyond the mere errors of speculation a necessary development of evil living and a practical disregard of sacred laws; the logic of the Mystical position, the theologians said, would lead to pantheism, and pantheism

would bring with it sin and the denial of moral responsibility. This could be shewn conclusively if argument were taken as truly prophetic of eventualities. There had been a persecution of literalistic orthodoxy in the early days of the ninth century by the liberal Caliph al-Ma'mun and his successors. Now, in the centuries which followed, orthodoxy, and that of a more rational type, became the oppressor of the religion of the spirit. If the wool-carder, al-Hallāj, in the rapture of a mystical experience of communion did profess "I am God," the guardians of official religion who tortured him to death proved by their terrible spirit that God was far enough from them.

Sūfism, though suspected or condemned by a zealot section of orthodox Islam, never was the evil thing its anxious critics pictured it. Its spiritual guides were sincere men on the whole. By their moral faithfulness they gave outward and visible token of the "life indeed," which they conceived themselves to have found. It was their goodness more than their invisible satisfactions which won them confidence and secured for them a following. Small wonder that in time there were found among the thinkers some men with hungering souls who rebuked their mean suspicions and went to see for themselves. At last, in the twelfth century, the greatest of all Muslim theologians, al-Ghazālī, whose impress is manifest in all accepted Muslim teaching which comes after him, by his open profession of the Sūfī life gave the movement a status which it has retained and strengthened up to the present hour. Al-Ghazālī did more than lend the credit of a great name to the movement, he gave to Sūfism a philosophical basis which the more thoughtful mystical teachers have found useful and an ethical application which still lives on in the moderate circles of Muslim mysticism of our time. The name of this great teacher has lent and is lending influence to the best factors of the Sūfī movement. It is significant that al-Ghazālī's attainments in the hidden life are due to his own efforts mainly. This is testimony to the great gifts and character of the man.

Mysticism occupies a strong position in Islam to-day,

and the shaykhs, who are its expert guides, exercise a powerful influence upon the masses in many parts of the Muslim world. Naturally, not all of those interested in religion have faith in the introspective life, but nevertheless, the mystical movement in Islam is of far greater relative proportion than the similar movement in Christendom. It is in effect as free of official control as Christian mysticism has been, and at the same time has enjoyed official approval and practical support as the movement for the higher life. Christianity cannot claim to have enjoyed either of these. The *zāwias* or darwīsh houses are often built and supported at least in part by appropriations from the Waqf or public religious endowments, and the shaykhs who preside over them are regularly comfirmed in office by official authority. The movement is so distinctly spiritual in purpose that there is no suggestion of dictation from the government authorities or from the official head of the Muslim Faith, the Shaykh ul-Islam. The darwīsh shaykh or spiritual guide, who is a member of an order, as nearly all are, is under the authority of the Grand Shaykh of his order, but it is an authority merely in name and goes little beyond a confirmation of the succession to the vacant headship of a darwīsh house. The Khalīfas or deputies of the local shaykhs have an obligation of loyalty to the latter, but this again is an obligation spontaneously rendered. The *Murīds* or disciples of the shaykhs voluntarily choose their spiritual guides and voluntarily swear fealty to them, but the oath has no penalty attached for violation other than the disgrace which violating faith of the most sacred kind usually brings. As a matter of fact, the disciple once having chosen his spiritual director almost invariably yields him an entire and enduring devotion. The affectionate veneration which he feels goes so far that serious theologians assert a denial of Islam to be involved in the attitude ; the Koran and the Prophet are displaced by the *murshid* (spiritual guide). Be this as it may, there are possibilities of large helpfulness in the intimate mutual confidence of the shaykh and his disciples. The method of cultivating the religious life which is involved

is not in principle different from that represented by the schools of the prophets with a " father " at the head or by the Christian monastic communities, whether Catholic or Protestant. The Methodist class-meeting, as originally planned and organised, was of a character somewhat similar to the darwīsh life, as this was observed by those not resident in a *zāwia*. The class leader never at any time enjoyed the comprehensive confidence and obedience given by the Muslim seeker to his guide, but the ideal of mutual confidence for spiritual ends and the reverence of the brother for his spiritual leader are found alike in both. The choice of the spiritual guide is entirely free, and the maintenance of the mutual relation is equally so. At the same time, it is morally impossible to continue the standing of the parties toward each other without the unreserved trust and obedience already referred to. The oath (*'ahd*) of loyalty is taken when the guide thinks the disciple has advanced sufficiently to receive positive directions as to the Mystic Way.

The first stage of discipleship is preparatory. It is that of repentance (*tauba*), and has for its aim the eradication by asceticism and deeds of piety of worldly desire and creaturely attachment. One must learn so to order his affections that he may come to have no least wish except for God. When the Way has been entered after this preparatory discipline, the cultivation of the presence of God is begun under the specific guidance of the murshid. The method adopted is that of recollection (*dhikr*), and the regular exercises intended to promote this are likewise designated *dhikrs*. These exercises may be performed by members of a darwīsh confraternity collectively, or may be private exercises assigned by the guide to individuals. The general aim is to secure the fixation of an idea in the mind. The disciple trains himself under the controlling influence of the guide to merge his consciousness of self in his consciousness of another, and through a series of such identifications to rise to a union of his self-consciousness with his consciousness of God.

The guide (*murshid*) directs the *murīd* (disciple) to fix in his mind the thought and image of himself. Mean-

while, for the purpose of deadening self-assertion, he will engage in the repetition aloud of a name of God or some phrase or formula from the Koran. This may be done with others in concert or privately. If in concert there are observed a perfect unison, a rhythmic rise and fall of the voices, and a measured time in the utterance. This mode of recitation proceeds with increasing force and pitch of voice through a division (*dharb*) of the dhikr, when the formula of the recitation changes. The recitation is accompanied by carefully adapted movements of the body and a regulated control of the breathing such as in India particularly has been employed to heighten religious feeling. Both of these are found to enhance the desired emotional impression. It is the business of the spiritual director and his deputies, the khalīfas, to keep under rigorous control all this complex adjustment of ritual until through long continued repetition and concentration of thought a result which either is or approaches a hypnotic state is reached, and the mystic believes himself to be not himself but another. The aim to fix the idea in the mind has been realised and one of the nearer objectives of the Mystic Way (*ṭarīqa*) is in sight. When many dhikrs have been passed, the candidate will be able to satisfy the guide that the identification reached is really established. The first objective is "disappearance in the Shaykh"—that is, the entire concentration of attention upon the guide, so that other objects, including the self, are excluded. This goal passed, *viva voce* recitation in the dhikrs is supplemented by meditation (*murāqaba*) and the worship (*'ibāda*) of the first stage becomes the passionate desire (*'ishq*) of a higher one. The disciple is now able to continuously think about the names of God or formulas from the Koran, and by repetition of the thought along with repeated reproduction of a mental image, will in due course reach a second objective. This may be "disappearance" in the dead Founder of the order (*fanā fi-'l pīr*) or disappearance in the still more remote Prophet Mohammed (*fanā fi-n-Nabī'*). Thus, from the exclusive attachment of the mind to a visible object the murīd (disciple) has advanced to exclusive attachment

of thought to an invisible object which must be created by the imagination, and thence he has gone on to the identification of his desire and thought with a person (the Prophet of God) not only invisible but participating in the supernatural order. The candidate is moving forward to the point when he will hear the voices of the angels. Presently, to passionate devotion, a new turn will be given by the practice of "renunciation," the habitual exclusion from thought and desire of all but the one object. Under the direction of the guide and through more complete attention to the goal set by him one enters the realm of the celestials, sees the Heavenly Vision, and is lost in an ineffable sense of oneness with God. The *murīd* has "disappeared," is "absent," in God (*fanā fi-'llāh*); he is detached from the illusory world and "drawn" or "attracted" to the sole and all-embracing "Reality" (*fanā fi- l Haqq, majdhūb*). Now he believes, not because of the word of another (*'imānu-ttaqlīd*), but by reason of divinely given "gnosis" (*'ilhām, ma'rifa*). The mass of mankind are but misguided simple folk who hold and repeat the errors of misguided teachers. The gnostic (*'ārif*), led on by one who has been endowed by God with a knowledge of the Real, after long agonising to enter in, has been prepared in heart by God, and has then been gifted with a true sight of the Real, that is, Himself. God has sent into his mind (*qalb*, literally, heart) what lies beyond the grasp of the natural man and belongs by affinity of nature to the unseen and heavenly sphere.

The "seeker" (*ṭālib*) after repentance becomes a "traveller" (*sālik*) on the Way (*ṭarīqa*) to God. He will still travel on, but from this point it will be in God, not to Him. The motive will now be not merely the impulse to serve, not the warm zeal of the devotee, not the self-renouncing consecration of the quietist, but the steady, strong tendency of the enlightened and captivated spirit.

> Yesterday I beat the kettle drum of Dominion;
> I pitched my tent on the highest throne;
> I drank crowned by the Beloved;
> The wine of unity from the Cup of the Almighty.

The traveller toward the land of the Real has come to port. He is united to God (*ittihād*, *muttihad*), and has a true experience (*dhauq*) of the Reality of the Universe. God is not merely One ; He is All, and the passing show of things is his far-spread vesture and sign. The substance everywhere is not the seeming show but He. Ravished with the sight of the Beloved, fairer than the wonder and the dreams of men, the " attracted " soul resorts to the poor symbols of earthly love and joy in order to expound dimly and brokenly the sweets of the mystic marriage of the soul. Hence the beautiful imaginings of the great poets of Sūfism, such as Jamī, Jalāluddīn Rūmī and many others.

The " attracted " (*majdhūb*) is entitled to wear the garb and cap of a darwīsh fraternity ; he receives permission to pass on the *ṭarīqa* (Mystic Way) to others who may choose him as their spiritual guide ; or he may serve as Khalīfa or deputy to his own teacher. From this milestone on, he will not be able to obtain much help from his own guide, and may not himself advance much farther this side the bourne of death. Many do not come even as far as he has come. But there is, nevertheless, a more exquisite satisfaction and a larger perfection yet for those who aspire. It may be possible some day, somewhere, to forget the I and Thou and He ; but more—it may be possible to forget that the Thou ever was I and that the He was either Thou or I, possible also to forget the passage and the process by which the one becomes the other. The " disappearance " of the I in the He may itself disappear, so that in all the boundless ranging of thought there is only God without reminiscence of becoming or anticipation of change (*fanā ul-fanā*).

The Sūfī yearning, to its everlasting credit, did not find its point of rest in a static experience of God as a universal spiritual atmosphere flowing in and out of the soul. The Real of the ultimate anticipation turns to express itself in all finite forms and modes, and the soul which has become one with the Real finds its abiding axis in an ever flowing return to the forms and modes of the phenomenal world. At rest for ever (*baqā*) it finds

in the focal point of existence (*qutb*) only the centre of radiation for the energies of a perfected life. The final goal is the rest of a complete communion with God, whose impulses are too full to return simply upon themselves and must flow outward.

It is worth while to keep in mind that the Mystic Way is directly or indirectly an important cause of the vigour and progress of Islam among the masses in Muslim lands. A similar factor in any religion will have a similar result. The search for a living God has its multitudes of friends and followers in all areas of human kind, and the promise of the knowledge of Him is everywhere felt to bring with it eternal life. But what is the nature of the factor in question? It involves the strong excitement of the imagination and the equally strong excitement of the emotions through this medium. The masses of men are not likely to take seriously a religion which does not provide for both of these needs. The use of psalms, hymns, histories, and parables in Christianity, for example, is indispensable, and the purpose of apocalyptic prophecy in old days met, not a need for teaching, but for a strong emotional result brought about through appeal to the imagination.

The weakness of Mysticism lies in its emotional attractiveness. Attractive feelings are sought for their own sake and not as reinforcements of the moral ideal. The vicious result of mere emotionalism or of mere pleasure in forms of the imagination is clear. Life becomes self-centred in proportion as feeling becomes its end. At the same time, the value of feeling for good ends, the service of imagination to ideals and faith may be overlooked. There is, indeed, a very real religious knowledge which is given through both feeling and imagination and the search for God along that road is to be wisely encouraged. Only this caution is necessary; when feeling is strong, it should be quickly and faithfully tried and informed and insistently made to point to a moral obligation so as to issue in efficient and vigorous forms of righteousness.

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ARABIC VERSIONS OF THE BIBLE

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THE name "Arabians" occurs only once in the New Testament. It is found in the list of nations represented in Jerusalem on the day of Pentecost. That list concludes with these words, "Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God." It is rather remarkable that while other peoples mentioned in that list had parts at least of God's Word in their own tongue in the early days of Christianity, the Arabians were amongst the very last of the nations intimately connected with Palestine to possess the Scriptures in their own vernacular. There are traces of Syriac Scriptures in the second century, the Coptic version dates from the next century, and before 500 A.D. New Testaments existed in Armenian and in Ethiopic. But not till the ninth century—i.e., about 200 years after Mohammed had stirred Arabia and his Koran had made Arabic a literary tongue, do we find any complete New Testament in that language. We who believe that a vernacular Bible spells strength for the Christian Church cannot help wondering whether the whole course of the world's history might not have been altered had the rich testimony of God's Word been earlier available for the Arabic people in their own tongue.

But Arabia was not all this time wholly ignorant of the Gospel or untouched by its message. There are traces of numerous Christian settlements, several bishoprics, churches, monastic institutions, frequent persecutions and many martyrs before the fifth and seventh century. Fragments of passages in Arabic were prepared for liturgical use, but there is no trace of a New Testament or even of a complete Gospel in Arabic. The language for ecclesiastical services was Syriac. Struggling with Jews as well as with heathen, without the

Scriptures in their own tongue, it is little wonder that the Arabic Church was quite unable to withstand the fierce onslaught of Mohammedanism in the seventh century.

Evidently that mighty upheaval awakened the Arabian Church to a sense of her weakness. Among other changes she saw a Sacred Book taking the place in Arabic literature which her own Bible should have attained. Yet even then she did not set herself to counteract the false teaching of the Koran by supplying the truth of the Gospel. "The Bible of Every Land" speaks of "A version, of which no part is now extant, said to have been made by Warka, the son of Naufel, during the lifetime of Mohammed." There are references to a translation of the whole Bible from the Latin Vulgate into Arabic made by John, Bishop of Seville, towards the middle of the eighth century; but the translation itself has not been preserved.

What is probably the oldest portion of the New Testament in Arabic is contained in a manuscript of the Four Gospels and the Fourteen Epistles of St. Paul, belonging to the Convent of Mar Saba, near Jerusalem. It is believed to date from the eighth century. St. Paul's Epistles are also contained in a ninth century manuscript, one of the many treasures found in the famous monastery of St. Catherine, Mount Sinai. From other Sinaitic manuscripts, of about the same period, translations of almost all the New Testament may be pieced together. By the end of the ninth century we reach an actually dated Arabic manuscript now in Petrograd. This contains the Pauline Epistles, and bears the date 892 A.D., the year of the birth of the first translator into Arabic whose name has come down to us, Sa'adya, or Sa'adias, "the Gaôn," or Excellent, a Jew from Fayum in Upper Egypt. He became a famous Rabbi, was for some time a Jewish teacher in Babylon, and died in 942. He translated the Pentateuch, mostly from the Massoretic text of the Hebrew, but evidently he used the Targum of Onkelos and the Greek LXX. The famous Polyglots and many of the early printed editions used Sa'adya's version. He also translated the

books of Joshua, Isaiah, Proverbs and Job into Arabic; though these are not so well-known as his Pentateuch.

To the tenth century belong versions of some books of the Old Testament from Syriac, others from the LXX., and from the Coptic; and some fresh translations of the Pentateuch, using the Samaritan text as well as the Massoretic. Diglot manuscripts in Syriac and Arabic are quite numerous. The manuscript of the four Gospels, of which a few leaves are now in the British Museum, is a good specimen of such a diglot. It was brought by Tischendorf from the Syrian Convent of St. Mary Deipara in the Nitrian desert.

In the early part of the eleventh century an Arabic scholar made a version of Tatian's Diatessaron, that early Syriac Harmony of the Gospels which helped the Christian Church to realise the main facts concerning our Saviour. A version of the Psalms was prepared in the middle of the same century for use in the Church services of the papal or Melchite Greeks. This was translated from the Greek Psalter, and, from the place where it was first printed, became known afterwards as the Aleppo Psalter. A Samaritan, Abu Said, produced a Pentateuch about the twelfth century. The language is Arabic as spoken in Samaria, and the writing is in Samaritan characters. In 1202 there was written a diglot New Testament in Bohairic-Coptic and Arabic, the text of which, Professor Burkitt says, "seems to have been regarded as a standard, and the ultimate source of the printed editions of the Gospels in Arabic."

The translations we have named exhibit considerable variety. They are all independent versions produced from bases often confused and not always uncorrupt. Syriac, Coptic and Greek sources, together or singly, helped to form them; and sometimes even these ancient translations and texts were used as they were found at differing stages. One result was that the text of the Arabic versions presented nothing of that homogeneity which by the thirteenth century was becoming apparent in the versions of both Eastern and Western Christianity. Yet the Arabic language was penetrating far beyond the Arabian peninsula. In Egypt it had supplanted native

dialects. It was the language of literature as well as of commerce; and still there were no standard Arabic Scriptures. It is in these circumstances that by the middle of the thirteenth century we find an attempt made to secure an official Arabic translation which might present in that language the same front which the Syriac Peshitta did for the Eastern Churches and the Latin Vulgate did for the West.

The first effort of this kind was made about 1250 at Alexandria, by Hibat Allah ibn el-'Assal. It " consists of a revised text of the Gospels with various readings from Greek, Syriac and Coptic." But this never became popular. So another attempt was made in a revision, known as the Alexandrian Vulgate, which by the end of the century had become practically an official version. It consists of the text of the 1202 Bohairic-Coptic and Arabic New Testament diglot filled out by inserting from Syriac and Greek those numerous passages where the ancient Coptic version did not contain words and phrases found in the Syriac and Greek.

Hitherto we have dealt with Arabic Scriptures in manuscript form. Now we pass to printed books. By the end of the fifteenth century, many noble editions of Holy Scriptures had been published. Polyglot Scriptures, that is Holy Writ in various languages printed side by side, began to be published early in the sixteenth century. The first of these polyglots is an edition of the Psalter in five different languages, one of them being Arabic. The others are Hebrew, Greek, Chaldee and Latin. It was printed at Genoa in 1516. The Constantinople Polyglot of 1546 contains the Pentateuch in Arabic in the version of Sa'adya. In 1583, the Epistle to the Galatians was issued from a press at Heidelberg, edited from an Arabic manuscript in the Library there. Before the close of the century, in 1591, the first edition of the Gospels was printed at Rome. The text was that of the Alexandrian Vulgate. Another edition with an interlinear Latin translation was published from the same press in the same year.

Small Epistles were printed in 1611 and 1612. The Psalter was published in 1614 and 1619 at Rome under

the patronage of Francis Savary de Brèves, French Ambassador at Constantinople and afterwards at Rome. In 1616 we come to the first printed Arabic New Testament. The text is taken from a Leyden Library manuscript, said to have been written in the Monastery of St. John in the Thebaid in 1342; and is, as usual, confused in origin and in style. Then in 1622 the Pentateuch was edited from a Leyden Library manuscript, which contained these books in the Arabic language but Hebrew character, translated literally from the Hebrew by an African Jew. The Paris Polyglot of 1645 contains the complete Bible printed for the first time in Arabic. The Old Testament text followed by an Arabic manuscript, which had been written in Egypt in the sixteenth century, and was brought from Constantinople by the Ambassador Savary de Brèves. Three Polyglots printed at Leyden in 1654, contain St. James' Epistle, St. John's Epistles, and St. Jude's Epistle. Walton's or the London Polyglot, published in 1657, contains the complete Arabic Bible. 1671 is the date of the first edition of the whole Bible in Arabic, without any other translation. It occupied forty-six years, and the work was undertaken at the earnest request of several oriental prelates for an edition of the Arabic Bible, which would not differ too much from the text of the other oriental versions of the Vulgate. Pope Urban VIII. gave his patronage to the scheme, which was carried out under the direction of the College De Propaganda Fide. The Maronite Archbishop of Damascus, Sarkis Er Rizzi, who, along with some assistants, was entrusted with the task, collated many manuscripts of Arabic Scriptures. The results were evidently hardly what the Roman authorities expected; for we learn that the first impression had to be withdrawn as it did not sufficiently conform to the Latin Vulgate.

In 1725 the S.P.C.K. produced an edition of the Psalter, followed two years later by the New Testament. The text of the Psalms therein reproduced " is attributed to Athanasius, the Melchite Patriarch of Antioch and valued for its fidelity."

The first B.F.B.S. edition in Arabic is dated 1816, when a New Testament was issued consisting of " a new

translation made from the English by Nathaniel Sabat, under the supervision of Henry Martyn," names already associated in the first printed Persian New Testament. The first complete Arabic Bible, published by the Bible Society, is dated 1822. The S.P.C.K. also issued the New Testament in 1851 and the Bible in 1857. About 1837 the missionaries of the American Board of Commissioners for Foreign Missions decided to prepare a new version in "the best modern form of spoken Arabic." The translation was begun by Eli Smith, who had completed the whole New Testament and about twelve books of the Old Testament when he died in 1857. His colleague, Cornelius Van Alen Van Dyck, then took up the work and produced what is recognised to be one of the finest of all Bible translations, a standard work which has taken its place among literary treasures of that beautiful language. It circulates in all Arabic-speaking countries to-day, speaking to thousands of new readers every year the mighty works of God in their own tongue.

London. R. H. KILGOUR.

A MOHAMMEDAN IMAM'S DISCOVERY OF CHRIST

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THE story of the spiritual experience of an educated Mohammedan young man in connection with one of the Christian educational institutions in a Mohammedan country is full of human interest, and of religious interest to those who are following closely the movement of Christianity among Mohammedans and its influence over their thinking as well as over their life. For reasons which will be obvious to all readers it is necessary that the name, college, and place in which this experience occurred, must for the present remain a secret within a small circle. It must be sufficient for the readers to know that it is an actual experience which at every point can be verified.

The young man under consideration was born about the year 1890 in one of the large cities of the Turkish empire. The father was a Moslem Turk who had come from Russia at the time of the war. His mother was also a Moslem Turk. The young man, whom we will call, for the sake of having a name, Mahmud—although that was not his name—grew up in Moslem surroundings and attended Turkish elementary schools. At the age of sixteen he began his religious studies in schools established for the training of *imams*. He desired of his own initiative to be an *imam*. When but eleven years of age he saw a *hafiz* repeating the Koran, and so began himself to learn it, and became, while still a boy, a *hafiz*, knowing the entire Koran by heart. His longings for religion and for spiritual things became so ardent that he, in his younger years even, cried out, "I want to be a *hafiz*." It was about this time that his mother had a strange dream, which made a deep impression upon Mahmud. She dreamed that she saw her son standing with his hat

on, in a large church or mosque, preaching to a large assembly. This gave to her the impression that her boy might become a Christian, and she worried over her dream much, but other members of the family passed it over lightly.

Until the age of sixteen Mahmud loved Islam, although he was ignorant of its philosophy and its theology. By nature he was deeply spiritual and longed for spiritual truth. In his younger theological days he prayed daily that his nation might be made perfect. For himself his deepest desire was to know God. At the *madresse* he began to have serious doubts as to the efficiency of the teachings he was learning. He, among all his fellow-students in the theological school, revolted from the massacres and the idea of killing Christians, although it was openly held among the young *imams* that it was a virtue to kill a Christian. Outwardly he continued the forms and prayers, but inwardly he was losing faith.

With the restoration of the Constitution in 1908 and the sudden new impulse for liberty that swept over the Turkish empire, he determined to take Truth for his standard wherever Truth might be found. At that time he met a Mohammedan judge from Crete, who was of a very liberal turn of mind. This judge told him a great deal about the English people, their ways and their religion. It seems that he had for sixteen years served under the English, and so entertained very kindly feelings toward them. Not only did he tell Mahmud about their Christian ways and customs; he also told him things about Mohammedanism which the young man had not before thought of. He pointed out that Mohammed's life was not perfect; in fact, that it had serious moral blemishes. From that time Mahmud resolved to learn all he could about the religion of the English people.

In 1913 Mahmud went to a Christian educational institution. His appearance made an excellent impression. He had a winning smile upon his face whenever he greeted his teachers, although he knew no English. The first English he began to read was the Psalms. When he came to the twenty-third Psalm he said to his teacher, "Ah, I love that psalm!"

Mahmud's liberal thinking in matters of religion, viewed from the Mohammedan standpoint, had attracted the attention of the Moslem students in the institution where he was studying to such an extent that persecution began to appear. He was at that time the head of a mosque in his native city, and the fanatical element connected with the mosque went so far as to follow him to his school and watch to see whether or not he attended chapel exercises. When they found that he did attend the religious exercises, he was warned that unless he gave them up he would lose his place as an *imam*. So he gave up attending chapel.

A year later he sought English lessons from a Christian teacher, coming each day from the city for this purpose. The relationship between this young seeker after truth and his Christian teacher ripened into a beautiful friendship. He was asked if he was willing to study the teachings of Jesus, and his reply was that that was what he wanted to study most of all. And so, with the Turkish Testament side by side with the English, his studies began. The Beatitudes were first taken up. His teacher reported that he should never forget the radiance upon the young man's face when he came to "Blessed are the pure in heart for they shall see God." His own heart was ready to receive that spiritual truth. The thirteenth chapter of First Corinthians was another great well of spiritual delight to Mahmud.

Another Christian teacher joined in the circle, and in November the three knelt together, in the privacy of the teacher's study, in earnest prayer. The studies were continued, comparing side by side the teachings of Mohammed with the teachings of Jesus; the Fatherhood of God was set over against the impersonal power and force of Islam; the moral basis for society and the gospel of Jesus for the home, over against the plurality of wives and the loose moral system permitted by the Koran. This study was accompanied by repeated times of prayer together for guidance and light, and it was under these conditions that Mahmud became a true follower of Jesus Christ. He then signed a declaration of purpose for religious work, in which he expressed himself as purposing,

in the spirit of Christ, to make religious work in his own country the main object of his life.

But persecution was rife. It was not the purpose of his associates and friends in his own city to allow this change to take place without a protest. The attack culminated in his being betrayed to the government officials, to have him arrested and sent to the battle front at the Dardanelles. He had been deprived of his position in the mosque long before this, and the vilest stories were concocted and circulated about him in the coffee shops and on the streets. These were carefully investigated and found to be wholly without foundation, mere fabrications of fanatical and vicious persecutors.

One day soldiers came for Mahmud, and after many vicissitudes he was taken before the court, where the decision was to be rendered as to whether he should be sent to the front as a soldier. The court room was crowded. There were some of the highest military men and officials present; the leading religious *Khadi* (judge) presided. Mahmud had many friends among the crowd in the court room, because he had already shown himself to be a man of influence, with a friendly spirit that tended to break down opposition. The Khadi, at the opening of the trial, with friendly tones, whispered to him, "Why have you taken the white off your fez? Why have you ceased being an imam?" Mahmud replied, "Because I am a Christian."

For more than an hour and a half they questioned him. The answers came, clear, modest, gentle, unequivocal. "You may kill me," said he; "you may slay me in any way you please; you may make me a slave; but my heart is free. I see in Islam many plants not of God's planting, and by the grace of God I want to do all that I can to root them all up. I see a great building, very high, very glorious, built by force, but with no heart or soul in it; some day it will fall down and destroy those who occupy it."

These are some of the things Mahmud said to his prosecutors, but with the exception of the Khadi's question at the opening, no one asked him if he was a Christian. Several voluntarily spoke in his behalf.

One colonel put his hand upon Mahmud's shoulder and said, " May you become a great and good teacher in the college where you have been studying." Another one addressed him in a most friendly way as " our Protestant Imam." The Khadi spoke long and kindly with him and offered to let Mahmud address a crowd in a mosque in the city. However, some of the imams who were present in the court room were very angry. It was decided to take, in lieu of his service as a soldier, the regular exemption tax.

So Mahmud was set free. He returned to his school, and a service of rejoicing was held there that night that the new disciple whom they had counted as lost had been found—almost as one dead who had risen again.

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SIN AND GRACE IN MOHAMMEDANISM

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[We are indebted for the translation of the following article to the Rev. J. Kruidenier, D.D., of Cairo. The original appeared in the Dutch missionary magazine, *De Macedonier*, January, 1916.]

NOT infrequently Mohammedanism is compared to the Pharisaism of the days of the Apostles. The Jews, who rejected the Christ, sought salvation in law keeping and were enemies of the Gospel of free grace. The Mohammedans are like them. Their religion consists in the observance of a great variety of ceremonies. Holiness by works is a very strongly developed trait. Presumably this is quite natural. Mohammedanism possesses but little originality. It is a conglomerate of several religions. Particularly from the Jews, to whom the Cross was an offence, have they borrowed much. In consequence a considerable similarity between Islam and Pharisaism is traceable.

Holiness by works, or legalism, is a characteristic not necessarily restricted to these two religions. To be saved by works is a striving quite common to fallen man. True Christianity by its preaching of the Cross controverts all other religions in this respect. Heathenism and Buddhism, Mohammedanism and Judaism, yea, nominal Christianity, too, all seek to found their salvation on doing, the work of the creature and not in the eternal unchangeable love of God, the Creator and Saviour.

It will not do, however, to interpret this legalism of the non-Christian in a too materialistic way, as though it excluded on their part all consciousness of sin and grace. Even the most depraved of the heathen do not consider religion as though it were a mere trade to profit from withal according to the effort put forth in it. Their sacrifices tell us another story. The consciousness of God in the human heart and the condemning voice of conscience are too convincing to allow of such a con-

ception. The Pharisees are called hypocrites, not because they dissembled in all things religious, but because in their religious performances they were not actuated by the love of God. The Pharisee in the parable thanked God because he was not like the Publican. He attributed his pretended excellencies to the grace of God. Paul, the Apostle, while still in his unconverted state, supposed he was doing God a service by persecuting the Church of Christ. Sin and grace were no unknown quantities with the Jews any more than they are with those Christians who, while professing a pure orthodoxy, yet in their hearts depend upon themselves for salvation. These last-named oft talk glibly, though they fail to understand the true import. The Mohammedans, even as do the Jews, lay heavy stress on formalism. For the due performance of ceremonies, even the moral law must step aside. The true Jew would rather suffer hunger than pluck the ears of corn on the Sabbath day. Religious performances were deemed all-important by him. With the Mohammedan something similar is met with. His prayer he must repeat, but the commandments of the moral law he is much less careful of. There are persons amongst them who are accounted quite holy because of their faithful performance of a variety of ceremonies whose lives, however, are far from faultless.

It is an easy matter to congratulate one's self on formalism, but we should not forget that it has but at best a background of religiosity. To honour God, in a narrower sense, is for the Moslem the highest attainment. He overdoes this through losing himself in it and assigning a second place to the moral law. We, on the other hand, are in danger of going to the opposite extreme. Adoration, with us, in the deeper sense, is oft-times weak. How many Christians are there not who pride themselves on unimpeachable conduct, but who are unaffected by their neglect of the house of God, and its ordinances. The formalism of Islam voices considerable reverence for Allah. And this is accompanied with a consciousness of imperfection. The genuine Mohammedan feels that he needs something more than the *opus operatum*, the accomplished task. In the natural man the consciousness of

sin is still so strong that a religion which places God so far above man would suggest necessarily the need of the forgiveness of sins.

One of the attributes of God which the Mohammedan extols is His mercy. All the chapters of the Koran bear this superscription: "In the name of God the Merciful, the Compassionate," or, as some translate it, "the most Merciful." The first chapter, which the Mohammedans often use as a prayer, emphasises especially the mercy of God. It reads as follows: "Praise be to God, the Lord of all creatures, the Merciful, the Compassionate, the King of the day of judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious, not of those against whom Thou art incensed, nor those who go astray."

God's mercy is frequently mentioned in the Koran. We would quote a few passages. In chapter (Surah) xiii. ver. 29, Allah says to Mohammed: "Thus have we sent thee to a nation before which other nations have passed away, to recite to them that which we have inspired thee with; yet they misbelieve in the merciful!" (Surah xv. 49): "Inform my servants that I am the pardoning, the merciful." (Surah xvii. 110): "Say, 'Call on God, or call on the Merciful One, which ever ye may call on Him by.'" (Surah xxv. 61): "And when it is said, 'Adore ye the Merciful!' they say, 'What is the Merciful? shall we adore what thou orderest us?'"

Though the word "mercy," as used in the Koran, has sometimes the meaning of goodness, over against created things, yet this is not always the case. Repeatedly God's mercy is mentioned in connection with the forgiveness of sins: (Surah iv. 20) "And if two of you commit it, then hurt them both; but if they turn again and amend, leave them alone, verily, God is easily turned, compassionate." (Surah iv. 110): "Yet whoso does evil and wrongs himself, and then asks pardon of God, shall find God forgiving and merciful."

These few verses quoted from the Koran (and many others might be added) prove that Mohammedanism recognises something more than the *opus operatum.*

Notwithstanding its legalism, it clings to salvation by grace and the forgiveness of sins through the mercy of God. The question how these things may be reconciled is not our concern at present. The Moslem is not the only one who allows his religious life to be guided by conflicting principles. Our only object is but to show that Mohammedanism, with all its formalism, is not devoid of the idea of sin and grace. The confession of God's mercy occupies an important place in Islam.

This confession has attained unto a surprising degree of purity. M. Keyzer, in his " Leerstellingen van de Mahomedaansche Godsdienst " (page 203), gives us an interesting description of the entrance into Paradise. We translate as follows : " Upon reaching the gate, one is met and welcomed by beautiful youths who were appointed to serve and care for him. One of them shall run ahead in order to announce his arrival to the women who were set apart for him. Two other angels shall meet and greet him bearing presents for him sent him by God. One of the angels shall dress him with the robe of Paradise, and the other shall place a ring on each finger, upon which are inscribed the bliss of his new estate. It is not worth the effort to ascertain, through which of the eight gates (it is supposed there are so many to Paradise) they will enter, but we should rather consider what Mohammed has made plain, *that the good deeds of anyone shall not guarantee him an entrance, and that he himself shall not be saved because of his merits, but alone through the grace of God.* In the Koran, however, we read constantly, that the bliss of anyone shall be measured by his deserts, and that there will be abodes in which the degree of happiness will be variable. The highest degree of happiness is laid away for the prophets, etc." We should note that " he himself " in the above quotation refers to Mohammed, and that the italics are ours.

Keyzer seems to conclude that the explanation of Mohammed concerning salvation by grace is in conflict with the Koran, when he says : " that the degree of happiness is variable, and depends upon what one has done in this life." We do not see any contradiction here. In all the sensuous representation of Paradise a tone

reverberates that makes us think of the epistles of Paul, who preached redemption by grace without teaching the equality of the redeemed in glory.

Mohammed knew not only Judaism but also Christianity. And although the former exerted a stronger influence upon him, yet the latter or the preaching of free grace also penetrated and left some traces behind. Whenever you penetrate into spiritual realities with a Mohammedan you find that he, even as the Christian, bases his salvation not upon his own merits but upon the grace of God. Seeing this is so, his enmity against the preaching of the Gospel becomes the more surprising. We might conclude that he had all but been won over for Christianity. The preaching of the Cross ought to attract him instead of being a hindrance and an offence to him. Yet this is by no means the case. Experience proves that his opposition to the truth of Christianity is much more pronounced than that of the idolatrous heathen.

Mohammedanism has much more in common with Christianity than with animistic heathenism. This has, however, not only a bright side but a very dark side as well. The bright or light side is this : that upon preaching the Gospel to Mohammedans we find many points of contact. The dark side is : that his representations of the truth are false and must be destroyed before we can hope to build a new and permanent structure.

To the heathen the idea of a written divine revelation is new. Islam claims to have one. With the heathen the consciousness of the unity of God lies hidden away in the heart, with the Mohammedan this same unity is the outstanding article of their faith. The heathen listens with admiration to the preaching of the Gospel. It proclaims many wonderful things to him to which he was an entire stranger. With the Mohammedan, on the other hand, it meets with opposition immediately. He imagines he possesses what Christianity possesses, only different and better. Christianity appeals to the Scriptures of the Old and New Testaments, but he has a divine revelation of a much later date. The Christians profess the unity of God merely in name, he does so in very deed.

His representation of the mercy of God, in his opinion, excels ours a great deal. The Christian's God truly forgives much, but he receives a sacrifice instead thereof. That is, according to the Moslem, not forgiveness in the fullest sense of the word, but it is giving in order to obtain an equivalent. The Allah of Mohammed forgives, and there it ends; that is, to him, only genuine mercy and forgiveness, by grace alone.

Now the reply could be made, that the sacrifice required by God has been made by God himself in the gift of his Son and that forgiveness thus provided is emphatically a manifestation of mercy; but this does not convince him of his error. He worships a God who has the power to damn (consign to perdition) the righteous, and to pardon the wicked even though he is not justified. In this last point mentioned he considers divine mercy to have reached its most perfect expression.

The Mohammedan idea of sin and grace depends wholly upon his conception of God. Whenever he commits sin, he ascribes this to the will of Allah. In his heart he makes God the author of sin, and furthermore he considers the Almighty to be a ruler who dispenses his favours in a wholly irresponsible way. Even the true believers of Islam have no absolute guarantee that they will enter Paradise. Whether promising or punishing, not right but absolute irresponsibility is Allah's privilege. His might is so great that it may compass evil; His omnipotence is not controlled by holiness and righteousness.

Mohammedanism knows no free grace, but alone grace based on the irresponsibility of the bestower. It is noteworthy that the Koran speaks of sin and grace but not of guilt and love. The guilt of man and the love of God are unknown doctrines in Islam. Its Gospel is a human gospel. The Mohammedan may commit sin and cast the blame upon God; he may hope for grace even though righteousness be never satisfied. Nothing can be easier.

In vain do we seek in the Koran for an expression of genuine sorrow for sin committed or wrong done. There is not even a true consciousness of guilt. Nor do we

meet with a revelation of the infinite love of God which seeks for those deserving everlasting punishment and saves them unfailingly. Whatsoever may be said of sin and grace in it, there is no reference at all to the knowledge of our misery and our salvation from it.

The Mohammedan belief in God's mercy can never become the bridge over which the Gospel may find entrance to the heart. Beside the Christian doctrine of the Trinity, the preaching of the Cross of Christ, is one of the greatest hindrances to prevent the Mohammedan from becoming a Christian.

Missions cannot remove this stumbling block. They must proclaim the Gospel of the Cross as clearly and powerfully as possible. The more this is done, the more will it become evident, that a false religion stands pitted against her, whose animosity will increase in proportion to her seeming proximity to Christianity.

Howsoever many points of contact there may be, it is impossible to transform gently Mohammedanism into Christianity. For Islam, too, there is no conversion without regeneration. The natural man, however much knowledge he may possess of God and of divine things, discerns not the things of the Spirit of God.

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D. BAKKER.

A TWENTIETH CENTURY VIEW OF CHRIST

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[The following article is translated verbatim, by permission, from a new encyclopædia published in Cairo, of which one-half has already appeared. It is entitled "*Dai'ret ul Ma'arif al Karn al 'Asherin*," or "Encyclopædia of the Twentieth Century." The work is remarkable, not because of its originality but as representing the thought of the educated young Egyptian. Many of the articles are translations from the best French and English encyclopædias. We are glad to give our readers the translation of the article '*Isa*—the Moslem Christ. The author formerly belonged to the nationalist party, and was a warm friend of Mustafa Pasha Kamil, the originator of the movement. Later on he was editor of *Al Lewa*.—EDITOR.]

JESUS, the son of Mary (upon whom be peace), is one of the Apostles of constancy whom God sent to the Children of Israel about nineteen hundred years ago. He was born in the village of Bethlehem, Palestine, 4004 A.M. according to the Jews, and on the 25th of December A.D. 1, according to Christians. His mother gave birth to Him in a miraculous manner, as He had no father, for God sent her the holy angel Gabriel (on whom be peace), and he appeared to her in the form of a noble youth, and when she shrank back from him in fear he gave her good tidings, for he had come to grant her a pure boy. And then God breathed into her womb of His spirit and she conceived without human instrumentality. The fœtus grew and was born as other children are born; and when she was delivered of the child her people were suspicious of her conduct. Therefore God made Jesus to speak from His cradle and say to those who were angry, "Verily I am the servant of God who gave me the book and made me a Prophet; and peace be upon me the day I was born and the day I shall die and the day I shall be restored to life."

When Jesus grew up and was strong to receive His message, God sent Him to the Children of Israel, even as He himself testified, "Verily I am sent to the lost sheep of Israel"; and He experienced from them what every

Apostle experiences from his people, namely, hostility and opposition, and none followed Him save a few people from among the poor and humble, but His teaching concerning the ascetic life and the principles of His wisdom were the cause of grief and pain to the leaders of religion among the Jews. For it is well-known that such leaders and guides hate reformers because they compel them to change the condition of affairs, so that some are brought low and others are elevated, and so the position of those who seek eminence and prestige is lost. Therefore the chiefs of the Jewish religion were incited against Him and accused Him with many false accusations, so that a decree went forth from the Roman Government for His crucifixion, and when they attempted to execute the decree God delivered Him from their hands by raising Him up to Himself; and the commentaries differ among themselves concerning the significance of God's Word (*i.e.*, the Koran), "But God raised Him to Himself." For some of them say that it means He raised Him up to heaven in bodily form; others say He made Him to die as men die and then raised His spirit to heaven, in accordance with the other Koran passage, "Verily I will cause Thee to die and raise Thee to Myself."

And those who say that He was raised both in body and in soul explain the passage on causing Him to die, by *sleep*, even as in some other verses of the Koran the same word here used signifies sleep—*i.e.*, "He will cause you to die in the night"; that is, he makes you to lose consciousness in sleep.

Christ was indeed raised up (on Him be peace), but the lofty spirit with which He inspired His companions was not taken away with Him. They continued to follow in His footsteps in spite of the wrath of their enemies and the evil that lay in their power, nor did they mind bodily suffering or persecution, but they continued to invite men to their religion, and a great multitude followed them of those whose minds were opened by God to the true direction in the midst of Roman idolatry, even the nations that were in the darkness of superstition. Then the Government began to persecute them

with fire and iron and every kind of persecution, but this only made them more steadfast in the truth and more earnest in their mission. Nor did this sad condition of affairs cease for nearly three centuries until the time of the Emperor Constantine, who was a Christian. He it was who commanded the destruction of heathen temples and compelled men to enter the Christian religion by the sword. Then they embraced Christianity by troops and brought into it also their hereditary heathen superstition. It was very difficult for them to strip themselves of these beliefs radically because they were so firmly attached to them. Consequently they mixed them up with their new religion, and this was the first and great corruption that took place in this religion from its original purity. They began to introduce new interpretations of the text and to enlarge the number of sacred books. Traditions and interpretations multiplied, as happened to all other religions in the past, until the seal of the prophets, Mohammed (may God pray for him and give him peace), came with the great reformation of all previous religions, bringing to agreement the beliefs of the various nations and uniting the minds of the people to establish humanity upon the foundations of brotherhood and sincere love, so that the tribes of the human race might know the truth instead of denying it in every way and form.

This is what Moslems teach. As for the Christians, they say that Jesus is the Son of God, conceived by the Virgin Mary by means of the Holy Spirit, that He was born in the village of Bethlehem at the time of the twelfth consulate of Augustus, Emperor of Rome, in the year 4004 from the creation of the world, on December 25th ; and that Joseph, the carpenter, and Mary, travelled with Him to Egypt to escape from the massacre which Herod planned. That they abode in Egypt during the time of the reign of this Roman Emperor [*sic*], but for fear of the oppression of Archelaus they did not return to Judea but went to Nazareth of Galilee. And when Jesus was twelve years old they came with Him to Jerusalem to the Passover feast. There He remained in the temple and they did not know of it. When they

returned to seek for Him they found Him in the midst of a company of scribes of the Jews arguing with them concerning religious questions and setting forth the truth by strong and clear arguments.

And when it was the fifteenth year of the reign of the Emperor Tiberius, John the Baptist came—he is the same as *Yahya* (on whom be peace)—on the banks of the Jordan preaching to men and calling them to repentance, and baptizing them and proclaiming the near appearance of the Messiah. Jesus, therefore, came to him to be baptized at his hands, and he baptized Him; and while Jesus was coming out of the river the Holy Spirit came down upon Him in the form of a dove. Then John declared openly to men that Jesus was the promised Messiah of their sacred books whom the Jews were expecting. Now when Jesus knew that He was the Messiah He went into the desert and fasted there for forty days to purify Himself and to save Himself from the power of the devil. Then He returned and went about the country of Judea and Galilee carrying to men the good news of the Kingdom, namely, that the Messiah had appeared, and the manifestation of the forgiveness of God for sinners. He also began to call men to accept His teachings and His offices, emphasising His call by marvellous miracles, such as curing those that were born blind and lepers, and raising the dead and casting out evil spirits from the bodies of those who were possessed. And when many followed Him He chose from among them twelve disciples who should go into the world and call men to Him. In the fourth year of His ministry he appeared in Jerusalem for the last time. His message had aroused the opposition of the rulers of the Jews and the Pharisees. The Pharisees were a party of the Jews who outwardly appeared to be very pious but concealed under this cloak all manner of iniquity.

Nevertheless Jesus went to Jerusalem with His disciples and fulfilled His prayer with them. Then the Jews took Him and led Him to their high priest and then to Pontius Pilate, the governor of Judea on behalf of the Romans. So Jesus was judged and condemned to scourging, punishment, and crucifixion, and the sentence

was passed upon Him. And when He died the heavens became darkened and the earth shook with an earthquake and the veil of the temple was rent and the graves were opened. And three days after His death Jesus was restored to life and appeared to His disciples and gave them His last instructions and promised them that they would be His successors in the highest offices.

This is what Christians say concerning the birth of Jesus, His origin and His offices in the world; but there are also historical sources, Jewish and Pagan, which do not agree with the Christian sources here followed in regard to His life in the matter of His being the Son of God and being born without a father and the period of His life and the loftiness of His station, but we do not wish to go back to these two sources because they are not altogether trustworthy. For there is no doubt that if the Arabs of the times of ignorance had recorded their histories that the enemies of Islam would have found opportunity to write down as contemporaries of Mohammed (may God bless him) that which would attack Islam and its Prophet, but it would not be fair to give credence to any such records. The most evident proof we have that Jesus (upon Whom be peace) was one of the leading prophets and that He was perfect in His conduct and pure in His life just as were all the apostles before Him, is this, that His closest companions did not witness in Him save that which produced love for Him and utter confidence in His principles, and the endurance of bitterest persecution and death in patience in accordance with His example. And if these facts do not testify to the integrity of life and the truthfulness of the mission of Jesus, then it is impossible to accept evident proof for anything whatever.

But the learned criticism of Europe has tried to establish that the belief in the deity of Jesus goes back to ancient beliefs, for many of the Pagan nations of antiquity, Persians, Hindoos, Assyrians, Babylonians, Medians and Lydians, asserted the divinity of individuals among them solely for their glorification, just as some among the Moslems have gone so far as to declare the divinity of Mohammed or the divinity of 'Ali Ibn Abi

Mutalib and even of some of their descendants. And as regards Ali, he severely punished those who asserted it with various kinds of punishment, so that he even commanded that some of them be burned alive. But this had no effect upon them, for when he died this particular sect said he was taken up to heaven even as Christ was. Then the sect spread in the first and second centuries of the Hegira, and even to this day there is a remnant existing in Persia.

And among those who have treated the life of Christ critically is Dr. Strauss, for he wrote a book entitled "The Life of the Messiah," in which he offers the theory that Jesus belongs to the mythological characters and had no real existence, the fact being that the sect of Christians when it arose in the first century agreed to write of a perfect character in which they combined all the attributes of perfection, and they named it the Christ, and so the story of His life arose. And among the most extravagant critics of the life of Christ (upon Whom be peace) is M. Merone [?], a Swiss writer, who wrote a book entitled "Christ Estimated at His True Value," in which he asserts that the life of Jesus is not free from suspicion nor His character from moral delinquency, and he expresses his surprise that men should be carried away to worship Him, having neither seen Him or witnessed His work. And he claims that Socrates, the Grecian philosopher who was condemned to drink the poison because of his lofty philosophical teaching was more noble than Christ Himself, for when the poison was given to him to drink he drank it smiling, and the terror of death did not shake him from his constancy. Christ, however, this writer says, according to the Gospels, showed His chagrin at the judgment passed upon Him, and He suffered under the punishments that were poured upon Him and showed His astonishment by stating that God had forsaken Him, leaving Him in His enemies' hands.

To such an extreme as this has the audacity of godless criticism reached in Europe. But all of these opinions melt away and become annihilated before the great work which Christ accomplished, nay which His spirit is still accomplishing after His death.

Verily when Jesus departed (upon Him be peace) He did not have enough followers true to Him to carry on His mission or to establish His religion. But in the few followers He left behind He put of His own spirit to such an extent that they spread His teaching throughout the world regardless of the consequences as far as they themselves were concerned, whether of persecutions or distresses. For some of them were led before the rulers and commanded to forsake His religion, and when they refused the tormenters and executioners heaped upon them all manner of torture such as eye hath not seen nor ear heard nor hath it entered into the heart of man to conceive. And they died in the midst of these torments in such a state as no one ever died who drowned in the depths of the sea, or was cast in a furnace, or fell from a tower, or was devoured by beasts. The followers of Jesus continued to call men to His faith with steadfast purpose and wonderful perseverance until the world became subject to their principles. All this cannot be explained as a mythical event nor as the result of imagination, for even if at present the principles of His religion have been turned away from the Truth and departed from their originality and now have become subject to dogmas and outward appearances, this is not due to Jesus Himself (upon Whom be peace), but is due to those who usurped authority over His followers.

What was the mission of Jesus to the world ? Critics of the Christian religion say that Jesus did not come to men with any new principles nor did He declare anything new in worship which was not known before, but He surpassed in one respect in which no other apostle or prophet equalled Him, namely, that He declared openly the nearness of God to His worshippers ; for He made God a father to His creatures, merciful to them, compassionate over them, and made them His sons to enjoy by right all His protection. And He destroyed utterly the iron barriers which had been erected between God and His creatures, and if the leaders of His religion had not opposed these most gracious principles and offices and made themselves mediators between God and His servants, and so reaped for themselves the high offices

which are not seemly, when we consider the perfection of God and His separation from all secondary causes, then the Jesus Religion would have increased many fold in its power and influence over hearts, and they would not have been compelled in Europe to make a division between the Church and the state, but the religion would have remained in its original purity as long as God wished. However, whatever God wills is sure. The leaders of the Christian religion have taken to themselves the right of mediatorship between God and His creatures, and seized for themselves all the peculiar privileges and control so that they forbade a man to be born or become a Christian or to marry or to pray or to repent or to die, save in the presence of one of themselves. It is perfectly clear that this abrogates the glorious principles which Jesus brought to men, and takes away the one distinction of the Christian faith.

The Christian religion is also a religion of asceticism and of separation from the world as the highest aim. Therefore monasticism has ranked so high in it as one of the perfections, and wealth is considered a cause of God's anger and a separation from His mercy. Another principle of the Christian religion is that evil must not be returned for evil, and that we must not revenge ourselves on the evil doer nor go to law about matters, and that the soul should withdraw itself from everything save God, and the going up into mountains for prayer to God in private and the consecration of life to God's service by asceticism and separation from all things temporal.

[The writer then describes the progress of Christian civilisation, its triumphs in the material world and its failure in many respects in the world of ethics, and concludes his article by trying to show that Mohammed, the Prophet, who came after Jesus, united in His mission the benefits of this world and the next.] So God sent Mohammed (may God bless him and give him peace) as the perfecter of the glorious religious temple which Adam began and which Noah, Abraham, and Moses helped to complete and Jesus adorned and Mohammed perfected. (Upon all of them be prayers and peace).

MOHAMMED FARID EFFENDI WAJDI.

THE MIRACLES OF ALI DINAR OF DARFUR

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[We are indebted to the Editor of "The Sudan Times," Khartoum, for the following translation of an unpublished manuscript by the deposed Sultan of Darfur. As a human document and a revelation of Islam as it exists in the border marches of the Sudan, these stories are deeply interesting. Ali Dinar was a usurper of the throne which he occupied for so many years through the indulgence of the Sudan Government. His father, Emir Zakariyah, never was a Sultan. He was the brother of Sultan Ibrahim, the last Sultan of Darfur, who was killed in battle when Zubeir Pasha conquered Darfur in 1874. Darfur was then annexed to Egypt.

When the Dervishes extended their raids into Darfur, Emir Ali Dinar fell into their hands and was taken as a prisoner to Omdurman. Here he was attached to the service of the Dervish Emir Ibrahim El-Khalil (the brother of the *Khalifa*), and remained with him until September 2nd, 1898, when the battle of Omdurman, which shattered the power of the Dervishes, took place. While the battle was still raging, and when the fortunes of the Dervishes began to wane, Ali Dinar with a number of *Fur* escaped from the battle-field and went straightway to El Fasher, where he established himself as Sultan, receiving the support of a large part of the population who had been exasperated by the rule of the Dervishes. The Sudan Government, having enough to do in their efforts to develop the other provinces of the Sudan, allowed Ali Dinar to rule over Darfur, extending to him their support and advice. A small tribute was imposed upon Ali Dinar, in recognition of his allegiance to the authority of the Sudan Government. The relations continued in this manner until last year, when Ali Dinar, allowing himself to be influenced by Turkish and possibly German intriguers, repudiated his allegiance to the Sudan, refused to pay his tribute and assumed an impudent and hostile attitude.

Ambitious of literary fame and following the custom of Moslem religious leaders, Ali Dinar sent a copy of his book, called "The Miracles" (*Karamat*), to the Sudan Government for publication. He was advised, however, to leave the publication of these laudations and accounts of personal virtues to those who should come after him! The stories, taken from this manuscript, are translated literally, and no comment is necessary, save that this is a true picture of Islam in Darfur. It must not surprise us that such incredible tales and foolish miracles are accredited by a people still steeped in superstition. One may read between the lines of this royal pamphlet the real condition of Islam in this province.—EDITOR.]

"AMONG the miracles, visibly witnessed, of the Prince of the Faithful, the Sultan of the Unitarians (*Muahhidin*), Sultan Ali Dinar the son of Sultan Zakariya, the son of

Sultan Mohammed el Fadl, is the following, which took place in the region of El Hilm, Wadi Keilah, in the month of Safar 1325 A.H. [=March 14—April 13, 1907.] It was the summer or dry season, and men saw no signs of rain. The Sultan's copper (*i.e.*, his kettle-drums) was placed in a *rakuba* (=open verandah). A certain amount of distress was felt by the people from thirst, for there was little water in that region, while the troops were numerous. No sign or foreboding of rain was seen anywhere, as it was not the *kherif*, and there was not the vestige of a cloud in the sky nor the slightest puff of wind. But the Prince of the Faithful, the Sultan of the Unitarians, Sultan Ali Dinar, the Son of Sultan Zakariyah, came to the rakuba, where his drums were kept, and ordered the men to pull it down and rebuild it into a house which would protect the drums from the rain. He said to them: 'Hurry up, for the rain is about to fall. Be quick in building the house for the copper, before the rain falls.' And in less than three minutes his men had pulled down the *rakuba* and rebuilt it into a house while he was standing by them, and fully convinced that the rain would fall upon them. When they had completed the building of the house for the drums and took them inside, it was hardly three minutes before they saw clouds accumulate like mounds in the sky and then blacken. Then a strong wind began to blow, and lightning and thunder followed, and then a copious rain which flooded the valleys of that district, and all the people, through the mercy of their Lord and the miracle of their Sultan, found water in great abundance, and all the people of that district drank and were satisfied.

"Among the evidences of the efficiency of his supplications is the fact that the water of his ablution bottle heals the sick. An official of his court relates the following: 'My wife,' said he, 'was touched with an evil spirit, which used to prostrate her in a fit from which she would not recover for an hour. Sometimes it used to cause her to lie down as dead, though conscious. I came to our Lord, the Prince of the Faithful, and informed him of the fit which got hold of my wife, and

he took a vessel and poured into it water from his ablution bottle and gave it to me, and said: "Take this water and give her to drink of it, and sprinkle it upon her and say to the spirit: 'Whether thou art a believer or an infidel I adjure thee in the name of God to come out of this woman. If not, then God may smite thee.'".

"'Then I took the water and departed, and I found my wife alone lying down, sometimes coming into consciousness, and sometimes losing consciousness. I gave her of the water to drink, and sprinkled it upon her and said the words I was bidden to say, and the fit at once left her.'"

"Another case is that related by a foreman of the tailoring workshops, named Ali Mohammed. He said: 'My mother was suffering from a severe headache and dizziness, against which all medical treatment proved of no avail. This caused me great anxiety, and I came to our Lord and Master, the Prince of the Faithful, and told him about my mother's sickness, and he gave me of the water of his ablution bottle and told me to give her to drink and to sprinkle all over her body, and I did so, and my mother was thereupon cured. Thanks be to God.'"

"Another case is that of a woman who had great labours at child-birth, and [her people] were anxious about her; and they told him about her, and he gave them of the water of his ablution bottle, ordering them to give her to drink of that water and to pour it on her body. They did so, and the woman was at once delivered.

"Another case is that of a man who had a trouble in the stomach, and the physicians were unable to cure him. They told our Lord and Master, the Prince of the Faithful about him, and he gave them of the water of his bottle for drinking, sprinkling and anointing. The invalid used it as prescribed, and was healed.

"Among the miracles of our Lord and Master, etc., etc., is the following:—

"A man, accompanied by his wife, entered El Fasher, and was received in hospitality and much honour by one of the Meks. The stranger went frequently to the

mosque for prayer. After a few days he began to claim that he was the Prophet Issa, who appears in the last days, and he said he was the 'Christ of Mercy.' He continued to make these claims until at last they informed our Lord and Master about him. When he learned of him he sent a party of men, who surrounded the claimant of prophecy, and brought him with his wife to the presence of the Emir of the Faithful, the Sultan of the Unitarians. The man was questioned in his presence, and he declared that he was the Prophet of God, Issa, who would appear in the last days. His wife expressed her belief in him and paid him respect and veneration. The man was repeatedly questioned by the Emir of the Faithful himself and by the Ulema present, and he reiterated his declaration that he was the Prophet Issa. As he would not retract, and there being no evidence of disease or insanity or any other palliating circumstance, the Ulema decided that he should be put to death—some of them saying that he should be executed at once, while others advised a stay of execution of the judgment. But the opinion of those who insisted upon immediate execution prevailed, for the man had repeated his claims twenty times and would not retract. Then the Sultan ordered that the man and his wife be put to death by means of 'Abu Subbaghah,' which means that they should be clubbed to death. And so this man and his wife, who believed him and bore witness to him that he was the Prophet Issa, were put to death.

"Among the miracles of our Lord and Master, the Emir of the Faithful, the Sultan of the Unitarians, Sultan Ali Dinar, the son of Sultan Zakariyah, the son of Sultan Mohammed el Fadl, the Hashimite, the Abbaside, is the following:—

"A native of one of the villages of Jebel Murrah declared to his people that he was the Prophet Mohammed. Some of his people reasoned with him, and advised him to retract his claims, but he refused, and wrought some magic feats, which induced some of them to believe in him, while others would not believe. When his people failed to persuade him, they informed the Emir of the Faithful about him, and he sent a party of strong men

to seize him. They found him beating drums and repeating his claims to be the 'Master of Ancients and Moderns' [*i.e.*, the Prophet Mohammed.] They rushed upon him, and with difficulty succeeded in seizing him. When he was brought into the presence of the Emir of the Faithful, he had him questioned in the presence of his councillors, and he repeated that he was the Prophet Mohammed. They advised him to give up his claims, but he would not. They asked him to repeat the declaration of faith [There is no God but Allah, and Mohammed is his Prophet.] He repeated it, and added: 'I am Mohammed, his Prophet.'

"As he was found to be in perfect health of body and mind, and had made his claim with full intention, and had no excuse, and would not retract though repeatedly asked to do so, he was sentenced to be killed, and he was killed on the spot, and men were delivered from his wickedness. Praise be to God for that!

"Another miracle is the following: The Sultan one day went out hunting, and a large multitude assembled. In their midst there appeared a man brandishing a spear, who claimed that he was the looked-for Mahdi, who would appear at the end of time and would fill the world east and west with justice, in the place of injustice. Our Lord and Master was then going out of the city with his suite, when some of the attendants heard this man and his claims. They ordered him to stop his utterances. He would not comply, but tried to attack them and kill some of them with his spear. But through the blessing of our Lord and Master, the man's hand was withered, and he could not move it. So they took him a prisoner and brought him into the presence of our Lord and Master. He asked him: 'Are you the looked-for Imam El Mahdi?' And the man replied: 'I am undoubtedly the Mahdi, who am to appear at the end of time. There will be no Mahdi after me; I shall fill the world, east and west, with justice, as it is now full of tyranny and injustice.'

"Those present advised him to retract, but he refused and became extremely violent and obstinate. The Sultan asked the opinion of his councillors, but they

hesitated to give an opinion, owing to magic influences which emanated from that man, and they left his fate to the Emir of the Faithful, who in accordance with the principles of respectable policy and in accordance with the demands of reason, ordered the club-bearers, 'Abu Sabbaghah,' to beat the man to death with their clubs, and they belaboured him with their clubs until he died, and his flesh became like '*Kufta*' [meat pounded in a mortar.] Then they buried him."

There are other specimens of Ali Dinar's miracles in this manuscript, some of these stories, however, cannot be published in the columns of this journal, as they are too obscene and immoral.

L. B. JUREIDINI.

MEDICINE IN PERSIA *

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If the medical historian could have access to the present day medical books in Persia, together with some of their older works which are to be found here and there, he ought to get much light on the old Arabic medicine and the beginnings of our own medical history. The Persians still cling to their own Arabic books. It seems to be a common idea among them that those of the older generations were the better physicians and that change is to be decried. Plato is their ideal practitioner than whom the world has seen no better, except Jesus. They tell the story that Plato, who, they say, lived in the time of Christ, travelled to Palestine to observe his works, and confessed that Jesus must be a prophet with superhuman power because his miracles were so far beyond anything that he (Plato) could do. Another story told about Plato is that he became so proficient that by feeling the pulse he could make the necessary diagnosis and prescribe treatment. In fact, he became so proficient that in an emergency they tied a string about the patient's wrist and carried the other end to the doctor! With such ideas current, the modern Western physician who uses a watch to count the pulse and begins to ask various questions, is put down by many of the ignorant as of doubtful ability or excessively peculiar.

The Persian still considers fire, water and air the physical elements, and that the health of the body depends upon four humours—blood, bile, mucus and the splenic fluid. Biliousness is due to excess of gall; eczema and various skin disorders to splenic disorder; asthma, dyspnœa, etc., to excess of mucus, while the idea of excess of blood leads to frequent bleedings. In fact, many people are bled annually as a health precau-

* From "The Course-Irving Bulletin." Syracuse. N.Y., June, 1915.

tion, just as we used to take sulphur and molasses in the spring.

Constitutions, diets, diseases and drugs are classed as hot and cold. A man with a hot constitution should take cold foods, with a hot disease cold drugs, and *vice versa*. One of the common questions asked a doctor is, "What is my constitution?" So filled are the people with these ideas that they think if they can be certain of their own constitution they can look after their own health and often come to the doctor in surprise that after elaborate dietary precautions they are still ill.

A common supposed cause of disease is the presence of "wind," doubtless the "pneuma" of the ancients. This by moving about causes the various pains we roughly speak of as rheumatic, and collecting in certain spots causes various swellings. A diagnosis between "wind" and a genuine tumour is a source of perplexity to the Persian mind. "Dampness" plays a similar though less definite rôle. Both of these conditions, however, do not depend solely upon climatic conditions, but may come from eating various foods, squash and turnips being full of "wind," as are also certain kinds of rice, while cucumbers are "damp."

Turning from natural causes of disease, we find that jinns—the genii of the Arabian Nights—are commonly supposed to bring about many illnesses. They do not move about in the day time, but it is very dangerous for a man to go abroad at night or to do certain things which offend jinns. The "evil eye" is yet another source of danger. Wounded patients object to having strangers in the room lest one of them have an evil eye. To ward off these influences, charms and prayers are commonly worn by all classes, and frequently special prayers are written in a bowl and the ink then washed off to be used as a medicine for the patients.

Various other superstitions are also current in local places, as that of a snake in a man's stomach. The snake wishes to pay a visit to the king of snakes, whose residence is near a certain shrine. He takes up his abode in a victim's stomach and will not leave this abode until the patient goes on a pilgrimage to the shrine.

There are many different classes of practitioners, and as a rule the patient first tries many simple home remedies or gets the advice of his neighbours, " the experience of the people and women." Before doing anything the typical Persian cuts the Koran—*i.e.*, he opens his Koran at random and reads the seventh line from the top of the page. If it is of favourable import, he does what he has in mind. If not, he tries something else. This proceeding is followed with the various remedies suggested, with the choice of the physician and generally before taking the medicine which the doctor has prescribed. If the doctor's remedies are not immediately efficacious, the patient or his friends will cut the Koran as to another doctor and start over again. This makes it very difficult to follow up one's cases or check results.

The most respectable practitioners are the physciains who follow the Arabic system of medicine as it has been handed down. They acquire their education through apprenticeship to older doctors. A few of them have adopted some of the western drugs which have recently been introduced, but their great standbys are herbs of all kinds. Probably the most common are violet flowers, sarsaparilla, ginseng (known as " chini "), and one called " cow's tongue." The first and last are considered almost harmless, something like tansy tea, but ginseng is considered a most powerful drug, dangerous to take unless one observes strict dietary rules over the course of forty days. In fact, in almost all conditions the doctor gives very careful dietary rules, and when blamed with failure to cure lays the fault at the patient's door by asserting that he must have violated some such rule. Some of the doctors are very sincere practitioners, but the custom of making contracts for the cure of the patients tempts them, especially those with little experience or prestige, into all sorts of tricks such as I have mentioned.

These physicians confine themselves largely if not entirely to internal medicine, and when they feel that the patient needs some of the simple procedures common in the country, call in a surgeon or barber to cut or bleed or leech the patient, as the case may be. The surgeon,

who is really a very inferior grade of doctor, also looks after abscesses, external sores, etc. For drainage in an abscess wound he commonly uses a bit of blue paper or bit of old rag, and seems to delight in keeping the wound open as long as possible. The cautery is sometimes used, ointments and poultices are common, and painful joints are frequently tatooed, as are also the temples in case of continued pain.

Another class are the eye doctors. They do nothing but eye work, and generally are itinerant, going about the country couching cataracts and giving the people various eye powders. Occasionally they are successful in fully displacing a lens but frequently only partially so. It would be hard to say how many eyes they permanently injure.

Still another group are the bonesetters. Some of their methods are very brutal and do actual injury, as in the case of a girl whose axilla contained a large hematoma due to torsion by a bonesetter.

The men who make more or less of a business of writing prayers and amulets are perhaps not to be classed as medical practitioners, but many of them enjoy great prestige. Certain shrines are also supposed to have miraculous healing powers, and people come from long distances to sleep within their doors. Vows, too, of all degrees, including long pilgrimages, are common.

J. Davidson Frame, M.D.

Resht, Persia.

NOTES ON CURRENT TOPICS

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Tract Distribution in China.

ENCOURAGING news reaches us from this part of the world regarding the progress of work among Moslems. The extracts here given from two letters recently received give some idea of the immense possibilities awaiting workers there. " A letter received from one worker two days ago tells of a Mohammedan priest bringing a number of Tibetans to him at Weikiu, Szechwan, suggesting that he might supply them liberally with Gospels, as they were returning to a thickly populated but out-of-the-way region. The correspondent remarks : ' It seems rather a unique experience to have a Mohammedan priest suggesting Christian literature as the best means of giving a remote Tibetan community correct ideas of God.' "

And again regarding the work of students of a certain Bible school, one writer says : " Some of the men, who have been some time with us, have succeeded during the closing days of the term in placing 200 tracts in the hands of the Chinese Moslems of this city. . . . The Moslem population of this city is not very large and most of them are poor, living in private residences, thus it is difficult to reach them, and some of them are not very appreciative. Still, the students enjoyed the work and they will now pray more for the Mohammedans."

A Visit to Chinese Mosques.

A correspondent from China writes of a very interesting visit which he, one of a company of three, made to two mosques in the interior of China. He says : " We crossed the city to the South Gate, and just inside turned along to the left, by the wall. A few hundred yards down we arrived at a rather fine entry with the three usual characters above it. Going up a passage way, and round through some large doorways, we came presently upon a fine, clean-looking, well-dressed boy of about sixteen or seventeen years, who showed us into another courtyard where the school was held. We had evidently come in by a back way, for there were large doors forming the entrance to the courtyard, in the East wall, facing us. To our right, on the West side, were the main doors of the mosque itself—all closed. To our left was the schoolroom from which the venerable mullah soon came. This was a really splendid old man. His long white beard and generally commanding presence gave him quite the air of a patriarch. He was most polite, in fact quite genial. When he had found out who we were he seemed quite pleased, and showed us into the mosque ; he allowed us to go right in and look round without removing our shoes even. He explained the Arabic writing on the

walls and told us the meaning of the niche pointing to Mecca, and of the pulpit and chief praying mat. He also sent one of the schoolboys for a picture of the Kaaba at Mecca, and showed it to us. Then we went and sat in the schoolroom. I could not, of course, understand all that was said, but his Mandarin was splendid, and so I could follow in a general way.

It seems that he had not only travelled in China but had been to Singapore, some parts of India, and had made the pilgrimage to Mecca. He knows Arabic and even a few words of English. He willingly allowed me to look at the books that the children were using, when asked if I might do so; he explained that they were parts of the Koran; he even allowed me to take them into my infidel hands and look at them—indeed, the children were quite eager to show me their books. All were in Arabic.

We then gave him a bundle of the tracts, and asked that the people connected with the mosque might be allowed to read them. He looked at them, and immediately when he saw the Arabic writing in the corner, he asked one of our number whether he could read Arabic, and, on being answered in the negative, explained the meaning of the writing. He afterwards showed us round the compound attached to the mosque. I might tell you of the beautifully clean guest hall—the hall for ablutions with its arrangements for smaller and greater cleansings; but the most striking of all was the old man himself. He was so truly polite and interested, but there was none of the usual hypocritical Chinese *hao tao li* to everything. He knew his ground, and stood to it. Several times he, quite politely but nevertheless firmly, disagreed, saying: 'No, that is not according to our doctrine,' or words to that effect.

When we left this mosque we went through the South Gate to another large mosque outside the city. Here our reception was a very different one. The mosque was perhaps even larger than the one inside the city, and in some ways finer. There were several men and boys about the courtyard, but at first no one took any notice of us. Soon, however, we were shown into the guest hall, and a mullah came to see us. He invited us to sit down, and pressed Mr. M. to take the top seat, but in such a loud and insulting voice that one could not but see his feelings immediately. Tea was brought and we talked with him, and handed him some tracts. He asked Mr. M. whether he could read the Arabic writing, and when he said 'No' I do not think that he said anything impolite, but his whole manner was a sneer, and evidently the men who were standing around and inside the guest hall understood well enough.

Very soon the conversation became an argument. Immediately the mullah sent a boy for a volume of the Koran. Again he asked whether Mr. M. could read Arabic; again came the implied sneer as he read and then translated a passage. I could not follow the argument except to understand that it turned upon the question of whether or no Jesus is God, and upon the Crucifixion. All the way through the man was simply playing at the thing—there was no earnest desire to know the truth at all.

As we were sitting there the time came for prayer, and a young man gave the call to prayer in Arabic, standing in the entrance to the mosque. It seems strange that the first time I have actually heard this should be away here in China. We saw that it was time for us to go, so said our '*tsai huei*,' feeling that this was very hard ground for

the seed of life. One could not but feel that a knowledge of Arabic would have led to a respectful hearing, and perhaps to better results. It was most remarkable to notice how all these men seemed to venerate the language of the Koran.

On Christmas Day the old gentleman of the mosque inside the city returned our call, bringing with him two of his sons and a daughter. During conversation he actually went so far as to advise us as to how Christian work might best be done among the Moslems of China. He said that we should get a Chinaman who knows Arabic and Islam."

Allah in China.

In a series of articles the *National Review* of Shanghai is giving an account of the Supreme Being as taught by the great religions. Islam was represented by Mollah Mah Tien-an, who writes as follows :— " For Moslems there is only one proper name for the Supreme Being, and that is Allah. The Name is Arabic, as is the language of the Koran. Moslems in all countries in their worship, as in their Sacred Book, use Arabic. The Koran is seldom translated into another language. The original expressions are held sacred. So the Name, Allah, remains unchanged, whatever the nationality of the Moslem. The Chinese characters are An-la-hu, and are commonly translated as the True Lord.

The Name, according to one interpretation, signifies the one true worshipful Name, the Name to be revered. According to another interpretation it means the Majestic One. We may speak the Name, but it must be done in reverence. It is the one sacred Name, supreme over all, just as the Being is Supreme.

The Name in Arabic has five strokes, and in pronunciation has three separate sounds. This is because in the work of creation there were five elements—water, fire, wood, metal, earth, and three heavens.

According to the Koran, Allah spoke thus unto Muhammad: ' In whatever place you are, pray unto Allah or unto Ar-Rahman Al-Raheem, the Beneficent and Merciful, for these are the Sacred Names of the Infinite and Absolute One.' We who are followers of Muhammad, pray like him to the one true Lord, and to no other. We look to Him for protection, and follow Muhammad, His Prophet.

Besides this sacred and supreme Name in Islam, there are three thousand other names, attributive and descriptive. This one Name remains above all other names, and, as a Name, is viewed with awe by every Moslem. It is never used in reference to other divinities, but only to the Supreme Being. Of these 3,000 names, describing the character of Allah, 1,000 are known to the angels, 1,000 to all the Prophets, and the other thousand made known in the Koran, of which Allah is the highest, the one Memorial Name which we are never to forget. With a true heart and sincere mind we think of Allah, as the one true Being, we read the sacred words of all the Prophets, and thus there comes to us the greatest of all happiness. It is our duty to think of Allah, to trust in Him, and to find our being in Him.

This Name Allah teaches us of His great power. It thus has the same meaning as the term El used in Hebrew for God. All power in heaven and on earth, and through all time, for ever, is found in Allah. He is the Supreme Sovereign.

The Moslem, whenever he utters the name Allah, thinks of Allah, and thinks of Him as the True and as One. He alone is self-existent, the One who exists of necessity by Himself.

The Arabic character implies also perfection ; in Him is the All. Nothing is apart from Him. Nothing in Him is lacking.

In thinking of Allah, we should think right thoughts. In worshipping Him, we should worship in a right way. There is thus need of a revelation. Allah imparted the way to His Ministers, the Holy Prophets, of whom the last was Muhammad. The Arabic words in every mosque are these : ' Allah is One, and Muhammad is His Ambassador.' Muhammad received many revelations from Allah, which are contained in the Koran, the Book from Heaven.

To know of Allah the Koran is a Guide-book. Its teachings concerning Allah and from Allah are many and all-important. In this address we only refer to the meaning we derive from the great Name, Allah, and to the way He has manifested Himself in the world.

The names of our mosques are called in China " the pure true mosque." The one conception we have of Allah is that He is True and One. He is the truly existent, as being self-existent. All others in their existence are existent through birth or creation. They hence cannot be termed the ' truly existent.' Allah alone is existent from all time, without beginning as without end. All others were once not, and now are ; they have had a beginning. All outside of the True One, whether visible or invisible, are His creation. He is the First Cause or the Infinite, called in China the Wu Chi. He is the ancestor of the material world, and called in China the Ta'i Chi, the Absolute. Thus He alone can be called the True.

He also is One, the only One, because His being was not originated from others. He is the Alone. All others coming from Him are different in their being ; they do not exist by themselves. This Oneness, as dependent on no other, is spoken of in Confucianism as first the Infinite and then the Absolute, and in Taoism as first the Nameless and then the Name. In both cases there is the same idea of a Being who is one and self-existent, able to create, but not created."

Notes on the Moslems of S.E. Kansuh.

Sixty miles to the north-east of Tsinchow is a fertile valley, and in it there are three walled cities inhabited by Moslems. The chief city of the three, which takes its name from the valley, Chang-chia-chuan, is one of the best built and richest cities in the province. The population is Moslem, save for a few servants, and numbers 50,000. On each side at a distance of about ten miles lie the two smaller walled cities, containing 35,000 and 15,000 respectively. In one of these resides the Chinese military official, who also tries civil cases. These are the only wholly Moslem cities known to the writer in China.

The few non-Moslem Chinese have a hard time living in these places. Pork is not allowed in the district. They are not allowed to draw water even from the wells. Moslems do not drink well water as a rule.

The city of Chang-chia-chuan is the Mecca of Eastern Kansuh and western Shensi, and their head men, General Tsin, Li-siavie and Ma-shan-ren are all-powerful over the different sections of the people. There are 156 mosques in the immediate district, a school where Arabic is taught being attached to each.

Chang-chia-chuan is the centre of the skin trade, raw-hides and furs. Several thousand merchants make it their buying centre every year, coming from Hankow, Honan, Shantung and other far-off

parts of China. North and south of this valley about a quarter of a million Moslems dwell. Tsinan has 5,000, Tsinchow 10,000, Hsien-h-sien 5,000, Li-h-sien 3,000.

This field calls for a special worker. The Moslems of these parts are very friendly to the missionaries and are more enlightened, and, therefore, not so bigoted as those of western Kansuh, as many of them go yearly to Hankow and Shanghai, selling skins. They are most prosperous people, and one never sees a Moslem beggar. Itinerary and colportage work has been done, and still is being done, among them. The Mullahs have been called on in their mosques. About twelve Arabic Bibles, one hundred New Testaments, three hundred Scripture portions and some 3,000 special tracts both in Arabic and Chinese have been circulated among them. One Moslem muleteer bought a Chinese Bible, taking it to Kiaichow, a city at the extreme south of the province. A ruler amongst them sent and bought an Arabic Bible. This field needs our prayers and earnest efforts.

D. A. Gordon Harding.

Whitewashing Mohammed's Companions.

One really wonders whether the editor of the *Review of Religions*, or even any of his followers of the Qadiana sect, believe such statements as the following, which plainly prove that the pages of Bokhari and Ibn Hisham have never been turned by them :—" The Companions of the Holy Prophet led . . . holy lives. They regarded sin as poison, and dreaded it as one dreads a venomous snake. Hence we find that they lived like angels on earth. They conquered distant lands and moved among different people, but they never stooped to vice. Read the annals of their victories ; peruse the records of their conquests, and you will nowhere come across any trace of sinful conduct or immoral demeanour. They set examples of spotless purity of character to all with whom they came in contact. It is hardly an exaggeration to say that they were not men but angels that moved on this earth.

Now think of the man who turned into angels a nation that was steeped deep in sin. Contrast their condition with that of the pre-Islamic Arabia. The savages who knew no law and shunned no evil were turned not only into a civilised nation but into a celestial people. But how was this wonderful transformation brought about ? The answer to this question is a simple one. The Holy Prophet (may peace and blessings of God be upon him) that made his appearance among them made them *see* God. They realised His existence with as great certainty as they realised their own being. Being perfectly certain that there *was* a God who watched them, and saw every deed which they did and knew every thought which crossed their minds, they could not permit themselves to do deeds which were sure to incur His displeasure. The Holy Prophet (may peace and blessings of God be upon him) breathed into them firm faith and made them realise with the utmost possible certainty that the meed of sin was ruin and destruction. The result was that they shunned sin as one shuns a place where he knows there is a bloodthirsty tiger or a hissing snake. They believed sin to be burning fire, and as no one would knowingly thrust his hand into the blazing flames of fire, similarly they took all possible care to avoid sin. They treated sin to be a poison more deadly than the poison of a cobra, and as no one would willingly put his hand into a hole where he knows there is a snake, similarly they feared nothing more than they feared sin."

Moslem Education in India.

A " Free Lance " writing recently in the *United India and Native States* on this subject, says : " The address of Her Highness the Begam of Bhopal, delivered on the 24th February, at the opening ceremony of the Mohamedan Educational Conference at Aligarh, was an outspoken utterance characterised as usual by a deep note of sympathy towards the advancement of her co-religionists in the field of education. It is a plaintive song more or less, warning her people of the shoals and dangers that beset their path. She is not hypnotised at the clamour, at times marking Musalman movements. The Educational Conference did yeoman services to the nation in the past, but its activity was not commensurate with the magnitude of the task they had set before them. The record of the out-turn of their work fell short of what might have been expected from an organisation representing the pick of the nation's intellect and talents. Various theories had been promulgated, but their chief task lay in reducing them to actual practice. The nation had placed before it the grand task of materialising the idea of a national University, but like all other undertakings it lacked that seriousness of purpose and unity of efforts which alone would bring them to their desired goal. It was of no use to mince matters. Hard facts were to be faced. A great responsibility lay on the shoulders of the Trustees of the nation's future. What was required at this stage of their educational advancement was sympathy, sense of duty, perseverance, strength of will and singleness of purpose. We trust that Muslim leaders will take to heart these bitter truths. They should, as Her Highness urges, sink their petty social and religious differences, dissociate the vital question of Musalman education from party politics, and unite in a common cause. Difficulties and troubles might and would certainly come in the way, but if the leaders were only guided by a healthy moderation and independence of judgment and action, these would gradually vanish and make the way smooth."

The Moslem University for India.

" A meeting of the Executive Committee of the Punjab Muslim League was recently held," writes a " Friend of Muslims," correspondent of the *United India and Native States*, " and it is satisfactory to find that a resolution was adopted to the effect that the Muslim community should accept the offer of Government to grant a charter for the Muslim University on substantially the same terms as those accepted by the Hindu University. We think that this is a wise decision, which is a distinct improvement on the attitude of aloofness advised by some Mohamedan gentlemen, unless the community could get all they wanted at once from Government. The Mohamedan University movement is a much older one than the movement started by the Pandit and the Maharaja to found a Hindu University at Benares, and it is singular that while the Benares University is almost an accomplished fact, the leading Mohamedans should be frittering away their energies and almost wrecking the movement, because in some matters of detail the Government could not see eye to eye with them. Any rectification of details which may be found necessary by experience can be effected in the usual course. We agree with the Punjab Muslim League in considering that the further postponement of this important and vital issue is calculated to prove detrimental to the best interests of the community. It will be nothing short

of a calamity if after the unexampled sacrifice made by the Indian Mussalmans to achieve their end, the whole project should be indefinitely shelved owing to the want of a spirit of compromise on the part of the responsible leaders of the community to meet Government half-way."

Mohammedan Ladies Organize.

The formation of the Anjuman Khawateen Islam, or Mohammedan Ladies' Association, is a step which will be welcomed by those who hope for an improvement of woman's status in India. Already, the Anjuman, which has just held its second monthly meeting, has ninety members. Its objects are to promote unity, social intercourse, and friendly feelings among Mohammedan ladies in Calcutta, by providing them with a common meeting ground, to minister to the eradication of pernicious customs among Moslem women, and to conduct an industrial school for needy Moslem women. Mrs. Abdul Karim is the president of the Anjuman and Mrs. Sakhawat Hossein, who is doing good work in connection with the education of Moslem girls, is its secretary. At the last meeting the preliminaries in regard to the industrial school were discussed, and a paper read on the benefits to be derived by women from education.—*The Statesman.*

Indians in Zanzibar.

The following interesting article recently appeared in the *African World* :—" The British Indian community of Zanzibar, at the instance of the Indian National Association, set aside a recent Sunday as a day of public prayer for the speedy and victorious termination of the present war for England and the Allies. All the Indian communities from the highest to the lowest, Hindus and Mohammedans alike, held public prayers conducted by their priests, with lectures, sermons, and appeals for assistance to the war relief funds, in their respective places of worship, the Hindus in their temples, the Mohammedans in their Jamat-Khanas and mosques, and various other associations and societies in their halls. All places of business were closed for the day, and subscriptions were collected in aid of the War Relief Fund. The demonstration thus unanimously and enthusiastically held presented a very solemn indication of the unswerving loyalty of the British Indian community of this Protectorate to His Majesty the King-Emperor."

Bishop Brent among the Moros.

This work is described in a recent interesting article by Ralph M. Whiteside, which appeared in *The Christian Work*, New York. " The entire religious world has been watching with deep interest a missionary undertaking along social service lines which Bishop Charles H. Brent, the Episcopal Bishop of the Philippine Islands, inaugurated among the Moros about two years ago. Bishop Brent planned to make the work among the Moros non-sectarian, and distinct and separate from the Episcopal mission work supported by the Episcopal Board of Foreign Missions. When he was in this country two years ago his friends organised what is now known as the National Committee for Upbuilding the Moro Wards of the Nation in the Philippines. This committee, which is composed of many prominent men and women throughout the country, with its headquarters at 233 Broadway, New York City, has provided what funds were possible during the unsettled conditions of the past two years for the carrying out of Bishop Brent's

plans. On Bishop Brent's local governing board for the Moro work in the Philippines are the members of other religious denominations . . .

I have just had the pleasure of studying a report recently received from the Philippines, giving details as to the splendid success of the Christian and patriotic efforts made in behalf of the million or more Moros, the only Mohammedans under the American flag. Bishop Brent and his co-workers, through their Christian social service missionary work of healing the sick, training the mind, employing the hands of the boy or girl and living rather than preaching Christianity, have completely won the confidence of a race of people that has always been believed unconquerable. For more than three generations, western nations have tried to beat the Moros into shape by force of arms, but always without results—the spirit of the Moros remained unbroken.

Bishop Brent has in two short years founded a successful hospital at Zamboanga. It was at Zamboanga that Bishop Brent made his first effort to come into touch with the Moros. This hospital during the past year has been remarkably successful in giving succour to the Moros of the District of Zamboanga, and the Island of Basilan across the straits. Bishop Brent has also founded at Zamboanga, on the same property with the hospital, a settlement house, where girls are taught lace work and weaving. Here also he has established a printing press plant, which is operated by Moro boys. A monthly paper printed in Arabic script is now regularly issued. This paper is distributed and quite widely read throughout the Sulu Archipelago. Two books are about to be issued from this Moro printing plant, one a grammar by Dr. Saleeby, and one a book on orthography and transliteration. A vocabulary is just being finished by Mr. McCutchen. The compositors are all Moro boys.

Houses for nurses and doctors are now being erected at Zamboanga. A band of Moro Boy Scouts has also been organised, and their house is located near the Settlement House. These various agencies, established by Bishop Brent at Zamboanga, are now being built up into great and far-reaching organisations for good. Work has also just been begun on a large agricultural school at Jolo. Quite a tract of land was purchased—there could be no better for the purpose either for fertility or location. The Moro boys will help erect the buildings.'›

The Dead-Hand of Islam in Cyrenaica.

Writing on Cyrenaica in *The Geographical Journal* (May, 1916), Prof. J. W. Gregory, of the University of Glasgow, contrasts the flourishing condition of this region in the past with its miserable present, and tells how these Gardens of the Hesperides turned into the Garden of Allah : " With the rise of the Roman Empire in Africa, Cyrenaica became still more important. Wide desert wastes lay in front of it to east, south, and west ; and this relatively fertile plateau was indispensable to the overland route from Egypt to Carthage. The country is littered with evidence of the Roman occupation. The roads from the ports to the cities on the plateau are still marked by the ruts worn by heavy traffic. Innumerable remains of terraced cultivation, many irrigation channels, wells, and aqueducts, show that the Romans used to the utmost every available supply of water. Thanks to their skill and care Cyrenaica then attained the zenith of its prosperity ; it was inhabited by a quarter or perhaps half a million of inhabitants, among whom was its most world-famous citizen,

Simon of Cyrene. With the fall of Rome and the conquest of North Africa by the Arabs, Cyrenaica was devastated, its water supply works fell into ruins, and it lost its value as a commercial station with the close of the regular traffic between Egypt and Algeria. The traditions of the ancient prosperity of the country are still recounted, and are confirmed by ample existing evidence. For the ruins of the cities are still uncovered ; the broken piers of Marsa Susa help Greek smugglers to land arms for the Senusi, where the Romans shipped their cargoes of grain ; and the decorated Greek tombs of Cyrene serve as goat pens to Arab settlers at the Fountain of Apollo. Yet in spite of its classic interest Cyrenaica is now the least known and most idle land on the shores of the Mediterranean."

The Divorce Evil.

The number of marriages and divorces between Mohammedans in the Sudan is shown in the following table published by the Anglo-Egyptian Government :—

	1910	1911	1912	1913	1914
Marriages	12,165	13,650	13,313	12,379	8,707
Divorces	7,258	8,114	8,212	8,203	6,641
Percentage of Divorces to marriages ...	60	59	61	66	76

As registration is *voluntary* this dark record is not an exaggeration but an understatement of the facts. What this means in the individual cases can be imagined from the following record of a single divorce given in the Cairo press :—" The native Court is now enquiring into a curious charge that has been brought against a certain Fathalla Barakat of Alexandria. Some time ago, Barakat divorced his wife thrice, but subsequently repented of his action and wished to have his wife back. According to the *Sharia'* a wife divorced ' three times ' cannot be restored to the same husband unless she accepts a temporary marriage with a third person. The man, however, played a successful trick on the woman by presenting some documents stating that they were given to him by the *Sharia'* authorities, allowing the renewal of their life as man and wife. A long time after the wife discovered the trick and realised that her position was unlawful ; she has in consequence recently brought the question before the Mahkama Sharai'ah, which has referred the husband to the Parquet in order that he may be committed to the Criminal Court for trial."

Germans who Deplore the Massacres.

The Rev. W. Nesbitt Chambers, D.D., wrote a letter which was published in America, reading as follows :—" I am glad to be able to say that my association with German friends in Adana was intimate enough to afford me opportunity to know that their attitude was quite the same as that of those who characterised its (the deportation's) enormity in unmeasured terms. Presumably their opinions concerning the shooting of deserters from the army and the hanging of men suspected of revolutionary agitation and acts harmonised with that of the Turkish administration, that executed such sentences. But not only did they express themselves in unmeasured terms concerning the general deportation and its attendant terrible suffering, they did what they could to mitigate the sufferings of the people that were being banished. In August of last year the Germans in Adana responded to the call of their consul and contributed nearly $1,500, which sum was handed to the Armenian bishop to be used for the relief of the distress of his people.

A German lady made appeal to different people in the city and secured a considerable sum of money. Then she applied to the Turkish government for material to be made into under-garments for the soldiers. She then called for destitute Armenian women, whose husbands were either deported or serving in the army, or who were widows, and gave them a living wage for the work they did under her direction. These Armenian women were earnest in their expression of gratitude. I know of other Germans, notably those who were caring for orphans of the massacres of 1909, who spared no efforts not only to mitigate the suffering, but to set in motion the influences to arrest the process of deportation.

That plucky company of men from the battleship "Emden," evidently brave and resourceful, on their tramp through Turkey, saw enough to arouse their chivalrous souls to indignation. Naturally I was not at the dinner given in their honour as they passed through Adana, but I was told by good authority that they were outspoken in their deuunciation of what they had seen as they passed through the regions where Armenians were under deportation orders. I am glad to be able to say this, because I think this Armenian question should be kept distinct from any pro-Ally or pro-German preference. It is distinctly a humanitarian question."

Not "Converted to Islam."

The Missionary Herald for April had a striking cover design, illustrating the methods used by the Turks in Armenia during the massacres. Here follows the explanation given of the Turkish facsimile: "The document reproduced on our cover this month was printed in large numbers for use in sections of Turkey, where the Armenian persecutions were going on. Apparently it was anticipated that many would forswear Christianity and embrace the Moslem religion in order to save their lives or their possessions. This anticipation has not been fulfilled. A noble army have preferred death to denial of their Lord. A translation follows:—'On behalf of ( ) persons whose names and qualifications are set forth above, who have appealed to be honoured with the glory of Islam, declaring that they are impelled to do this from conscience and their free will. The tenets of the Islamic faith having been communicated in accordance with the laws of the Sherif, the requisite formalities have been fulfilled. This certificate is, therefore, given for the purpose of changing the registration (Teskerisi Osmanie) in accordance with the seventeenth article of the law issued on the second day of Nissan (April), 1331, relating to registration.'"

The Mohammedans of Bosnia.

An article appeared in the *Geographical Journal*, by Sir Arthur Evans, on "The Adriatic Slavs and the Overland Route to Constantinople," in which he thus describes the Mohammedans of Bosnia: "It will be seen that in Bosnia the Orthodox and Roman Catholic population is intermixed with a Mahometan element. This element was originally due to the wholesale acceptance of Islam by the numerous adherents of a heretic Bogomilian creed, puritan and Manichæan in character, at the time of the Turkish invasion. This was provoked by the persecuting policy of the Catholic dynasts of the country and of their Hungarian overlords. It has resulted from this that the Bosnian Mahometans themselves belong to the Serbo-Croat race, and their

Begs or Beys represent the old feudal nobility of the country. Since the days of the Austro-Hungarian Occupation this element, as being by its adherence to Islam non-nationalist, has been favoured by the administration, but it has shown a constant tendency to decrease. That there exists even among the Mahometan leaders a sub-conscious instinct of eventual submission to the national destiny may be gathered from an episode related to me some years since in Turkish Croatia. The most powerful Begs there, before at least the Austrian Occupation, were of the Kulenovic family, representing the descendants of the famous medieval Ban Kulen. A Beg of this family had occasion, in the presence of his son, to open an old magazine of his castle, which included family relics of a Christian description. 'Father,' said the son, 'let us destroy these.' 'Not so, my son,' said the old Beg. 'They served us very well once and may come in useful to us again.'"

The Moslem Population of Australia.

We are indebted to the Commonwealth Bureau of Census and Statistics for the following figures regarding Moslems in Australia :—

State or Territory in which resident	Males	Females	Persons
New South Wales ...	776	43	819
Victoria	360	31	391
Queensland	606	86	692
South Australia ...	411	29	440
Western Australia ...	1508	9	1517
Tasmania	10	—	10
Northern Territory ...	34	4	38
Federal Territory ...	1	—	1
Total Commonwealth	3706	202	3908

Of these, at least 1,381 are illiterate ; 2,694 are reported as unmarried and 979 married. Their birthplaces, according to the census, are for the most part British India (1,898), Straits Settlements (426), Java (442), and other Asiatic countries (376).

Islam in Perth, Australia.

The Rev. W. B. Blakemore sends us the following information with a photograph of the mosque at Perth : "The majority of Mohammedans in this State are from Afghanistan ; there are a few Malays and Indians. The Afghans first came to this State as camel drivers in the caravans, which for a number of years were the chief means of transportation to and from the far interior. Camels were used largely by prospectors and for the opening up of the gold fields. As the building of railways gradually put the camel out of use, the Afghans entered other lines of business. Many of them are traders (peddlars), some have taken up land and are growing garden truck, fruit, etc. A few are growing wheat and raising sheep. I suppose the total number on the land would not exceed forty. In the north-west the Malays were used as divers in the pearling industry until about a year ago, when a new law came into force driving the Asiatics out of the industry. (Many of the white divers have already succumbed to divers' paralysis).

From what I can learn the Mohammedans here are not very active religiously. The Mullah in charge of the Mosque at Perth is not an

educated man. His library consists of some half-dozen musty volumes, and his room looks like a pig-stye. I think that he is not bothering himself about the modern movements among Mohammedans. There is no Arabic paper printed here, and I doubt if any are received from elsewhere. The Mullah reads the local papers a little. He could not resist the opportunity of giving me a ' rub ' about Christians and the war. He said ' they are worse than the Mohammedans, for they, the Mohammedans, do not kill women and children indiscriminately.' "

I asked him if any Chinese worshipped at the Mosque. He replied in the negative. The great majority of Chinese in this state are from the Canton district. I have never known of a Mohammedan among them. My Church conducts a Mission for Chinese in the city. There are a number of very fine Chinese Christians in the Mission. I have heard them speak of Confucius, but do not remember to have heard any of them speak of Mohammed."

The Christian Population of the Dutch East Indies.

According to the census returns of 1914, recently published in the *Mededeelingen van wege het Nederlandsch Zendelinggenootschap*, the total number of native Christians in the Dutch East Indies is 745,000. Of these 660,000 are Protestants and about 85,000 Catholics. According to the previous census of 1905 the total number of Christians was 535,000, so that in nine years there has been an increase of forty per cent. The largest number of native Christians is found in the residency of Menado, which has 185,543. The residency of Amboina has 75,140, and the residency of Timor 38,279. The Protestant mission congregations have a total number of 294,209. When we remember that the vast majority of the population in the Dutch East Indies has always been Moslem, this growth of the Christian community and of the Church of Christ is full of encouragement.

Late News from Persia.

Very interesting items of news reach us through *The Assembly Herald* regarding the condition in Persia. " In Urumia, the relief work is still the prominent feature, as it is likely to be for some time. Here the changes in the war have resulted in the plunder of a number of Mohammedan villagers. These, too, come to the missionaries for help that is readily given. In Hamadan, in the same way, when the military situation changed suddenly and the Russians were expected to return, the Moslems appealed to the missionaries to give them refuge and to mediate for them. Thus both Persia missions have been caring for some Mohammedan refugees. In all of the stations of Persia, excepting Urumia and perhaps Kermanshah, the work is going on without interruption. Miss Holliday reports an interesting tour in Maragha of the Tabriz field. She was particularly impressed with the readiness of the Armenians to receive her ; the Mohammedans also were very friendly. In Urumia the church work has been resumed. The American School for Boys is in session, with 147 in attendance, fifty of them being Moslems. Fiske Seminary has 105 pupils, of whom forty-two are Moslems. The boarding departments have not been opened, and this explains in part the diminished attendance. The unsettled condition of the country and the poverty of the people have made the work of the village schools more difficult. Another difficulty is the destruction of books in the homes of the Christian villagers in the disorders last winter. Twenty-five village schools are in operation."

King Offa's Arabic Coin.

An interesting and instructive article on this coin by Professor Léon, was published in the *Islamic Review* for February. It is unfortunate that the learned writer's painstaking research should have been somewhat marred by his attempt to make the article particularly interesting to those interested in the propagandist work of the Ahmediyia sect of Indian Moslems in London.

A good many paragraphs are devoted to an historical survey of the period just preceding Offa's reign. The artistic excellence of the king's coinage is remarked upon ; and a valuable paragraph on the bibliography of the Arabic gold piece which bears Offa's name, is given. Four theories as to its origin are discussed :—

The first, which claims that Offa had the coin struck in order to declare his acceptance of the Islamic Faith, is declared by Professor Léon to be " absolutely untenable." It is a pity he does not quote his authority for this theory : apparently it should be attributed to one of the " other individuals not so well-known to fame " as the recognised authorities !

The second theory assumes the ignorance of Offa regarding the Arabic language, and suggests that he thought the picturesque letters were merely some form of oriental ornamentation. This view was set forth by a Frenchman before the Numismatic Society of London in 1841, who stated that the coin under consideration was a copy of a Mussulman dinar, and suggested that the reason Offa's name and title were engraved upside down between lines of the Arabic inscription was because the craftsman, like the King, was ignorant of the significance of the characters.

The third theory is, that Offa had the coin struck for the benefit of the many pilgrims to the Holy Land, where Arabic money was in currency. The possession of Arabic money would have facilitated the trading that went on between the pilgrims and the Arabs, and would certainly have made the pilgrimage easier. This theory is also dismissed as improbable. From what is known of Offa's character, it seems barely possible that he would take so much trouble for the benefit of pilgrims.

The fourth theory is supported by leading Numismatists, for it harmonises with historic record. It is maintained that the coin was struck for the payment of an annual tribute to the Pope of Rome in accordance with a vow made by Offa to the Papal Legates, who visited him in 786 A.D.*

Professor Léon deduces from his study that when a question arose regarding the quantitative value of the 365 gold pieces to be paid, the legate produced an Arabic dinar, and said " so many pieces like this."

The many pilgrims who passed and repassed through Rome to the Holy Land would bring offerings to the papal city, and a convenient form such offering would take would be the picturesque golden Arabic coins in circulation, hence the high ecclesiastics would come into possession of such pieces and would keep them as curios or souvenirs. The coin now in the British Museum is the only one of its kind known, and was purchased in Rome about a hundred years ago, which certainly lends colour to this theory of its origin.

The article is rather spoiled by the professor's effort to reveal his bias towards the tenets of the Moslem Faith. The heavy sensational

* The coin is actually a copy of an Arabic coin bearing the date 157 A.H., which would be 774 A.D.

headlines, which form the title, and the two final paragraphs, may be pleasing to Moslem readers, but they are an infringment of all aesthetic rules. To talk of " bitter irony," and then to write glibly that " God moves in a mysterious way," because of a Saxon King's supposed ignorance of Arabic, is hardly in accordance with good taste ; and is certainly logically fallacious. Why does God move in a mysterious way in this matter ?—this is pure nonsense.

The photograph and diagram, with translation of inscriptions, are illuminating.

Readers of THE MOSLEM WORLD will remember that a brief account of the coin appeared in the January number, 1915.

HERBERT E. E. HAYES, F.R.N.S.

An Arabic Literary Association in London.

In *The Islamic Review* for July the following letter is of special interest :— 35 FULWOOD HOUSE, HOLBORN, W.C.

" Owing to the vast importance of Arabic, both as a spoken and as a literary language, in many countries, and to a great extent in the British Empire and the Empires of Britain's Allies, and to the quantity of material which its monuments offer to the student, it has been suggested that an international society with the above name should be instituted with its headquarters in London, for the purpose of encouraging the study especially, though not exclusively, within the British Empire, facilitating the publication of texts and translations, the latter both from and into Arabic and other languages, especially English, and securing co-operation between workers in this field.

There is reason for hoping that the Association, if satisfactorily started, could for a time be affiliated to the Royal Asiatic Society, the scope of whose operations covers all the literatures of the East. It is no doubt true that the present year is one which might seem ill-suited for the launching of such a scheme, but in any case preparation would take some time, whence there seems no reason to delay proposing it for consideration.

We should be glad, therefore, if in the event of your considering such an Association desirable, and being willing to co-operate financially (by the payment of an annual subscription, to be fixed probably at 10*s*.), you would let the provisional secretary know, who will also be pleased to receive any suggestions with regard to such an Association as you may be kind enough to communicate.

D. S. MARGOLIOUTH, (*President of the Organising Committee*) ;
A. Z. ABUSHADY, (*Provisional Secretary*)."

" How to Learn the Tongue of the Angels."

We have received a circular bearing this striking inscription and calling attention to a new " Correspondence Course " of two hundred lessons, called " Arabic Simplified." The object underlying the whole scheme is threefold : (1) To help all missionaries to understand Moslem thought and to assist a forward movement in all lands. (2) To make a contribution to the highly important process of finding the middle language, that of men able to understand simple books, neither hair-splitting etymological niceties on one hand, nor unprintable provincialisms on the other. (3) To provide work for missionary volunteers detained at home through the war. The circular referred to may be obtained from Rev. W. Goldsack, Jessore, Bengal, or from J. L. Oliver, Esq., 16 Southfield Road, Tunbridge Wells, England, or from the author himself : Arthur T. Upson, Nile Mission Press, Cairo, Egypt.

BOOK REVIEWS

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Promotion of Learning in India during Muhammadan Rule (by Muhammadans), By NARENDRA NATH LAW, M.A., B.L. (London). 1916. Longmans.

This beautifully printed and illustrated work is a literary history of Mohammedan India. Except in the composition of chronicles, wherein Moslem writers have always been meritorious, at least since the foundation of the Abbasid dynasty, it is probably true, as the author admits, that those of India have been distanced by the representatives of Mohammedan learning elsewhere. Still, Mr. Law has been able to show that the kind of encouragement which was very generally bestowed on men of letters by rulers of Moslem states was granted or even lavished in India also. If they ordinarily failed to bring to light men of genius, many Western Augusti and Maecenates have been equally unsuccessful.

The most remarkable record in this work is that of Akbar, who organised translations from Sanskrit into Persian on a great scale. The various statements which the author quotes from native authorities regarding the attainments of Akbar himself illustrate what is said in the Preface about the trustworthiness of Mohammedan historians: *They mix up facts with fiction in such a manner that it is often difficult to distinguish the one from the other.* It is unfortunate that in this particular they differ very little from the historians of most other communities.

There is no doubt that Mr. Law's work is a valuable addition to Islamic bibliography. An interesting introduction is prefixed from the pen of Mr. H. Beveridge, a well-known authority on Indian history and literature.

D. S. MARGOLIOUTH.

The Music and Musical Instruments of the Arab, with Introduction on "How to Appreciate Arab Music." By FRANCESCO SALVADOR-DANIEL. Edited with notes, memoir, bibliography and thirty examples and illustrations by HENRY GEORGE FARMER. London: William Reeves. Pp. 272. 1915. 5*s*.

Salvador-Daniel was an accomplished French musician of Spanish extraction. He was born in 1831, and was killed fighting for the Commune against the French Republican troops in Paris, 1871. He was thus contemporary with Berlioz and Wagner. But he found his true vocation in studying, assimilating, and interpreting eastern music, as practised in Morocco, Algiers, and Tunis.

It is important to remember this geographical limitation, for Salvador's editor admits that most important differences exist between this North-African eastern music and the eastern music practised in the Levant (see p. 179). Salvador himself does not appear to recognise this clearly. There should have been added to the title of this treatise the limitation "in western North Africa."

According to Salvador's editor, Farmer, this North African Arab music derives from Greece, while the Levantine Arab music derives

from Persia. It will be remembered that the Arabs from the very first came into contact with both Greeks and Persians through their conquests in Syria and Persia.

We find, however, a disappointing vagueness throughout the book as to what precisely constituted the fundamental distinction between Greek and Persian (and so North African and Levantine) music. To have had this distinction (on which so much is made to depend) stated in clear unambiguous language would have increased our confidence in the statements of this book, technical and learned though they are, and competent though the editor evidently is as a musician.

As it is we do not feel inclined to give it this full confidence. Levantine music, for example, is said to derive from Persia. But some Levantine musicians themselves assert positively it derives from Greek music (see the writer's article in the present number). Again, having asserted that North African music is Greek in origin (p. 86), Salvador asserts squarely that it is " utterly erroneous " to suppose that that music contains third and quarter-tones (p. 87, see also pp. 45 and 204). So then we are to find nothing except the equal semitones and tones of Europe ! While not daring to question Salvador's ear in respect of the music he heard in North Africa, especially as we have not been there to listen to it, we should have thought that it was evidently false to assert (by implication) that Greek music had nothing but equal tones and semitones ! This, once more, conflicts utterly with what we ourselves found and heard in the Levant (see the article in this number).

These are all the observations we feel qualified to offer on this book, save to add that it is packed with information of a valuable and suggestive order. W. H. T. GAIRDNER.

Comparative Religion : its Adjuncts and Allies. By LOUIS HENRY JORDAN, B.D. Oxford University Press. Pp. 574. 1915. 12*s*. net.

The object of this work is to demonstrate the right of " Comparative Religion . . . to be pursued as a separate and self-governing discipline ; no " mere adjunct of Theology, Philosophy, History, or some other department." Its method is to present a systematic survey of recent literature more or less nearly connected with the subject. The author begins with " Avenues of Approach " to the comparative study of religion ; leading through Anthropology, Ethnology, Sociology, Archaeology, Mythology, Philology, Psychology, and History of Religions. From these he passes to the literature of the present " Transition Period," during which Mr. Jordan believes that the structure of a true science of " Comparative Religion " is organically growing through the Evolution of a Scientific Method, the work of Apologetic Treatises, Translations of Sacred Texts, Transactions of Learned Societies, Periodical Literature, and Centres of Subsidiary Study. The last-named comprise the American Schools of Missions at Hartford and Yale, the Divinity School at Harvard, and the Union Theological Seminary of New York.

A chapter is added on the Limitations and the Scope of " Comparative Religion." Its " real aim . . . is to investigate and expound, through the competent comparison of data from the most diverse sources, the meaning and value of the several faiths of mankind " (p. 519). But on p. 513 we read : " The comparativist has nothing to do with religious values."

This *contradictio in adjectis* indicates the difficulty of the task

attempted by the author, with so much industry, acumen and scholarship, of presenting and evaluating religion in the isolated dry light of science. Religion is in essence a value judgment which involves the whole personality. A scholar may describe the outside phenomena of various religions in an attitude of detachment, but, as soon as he comes to comparison, he must, if he is sincere, test their relative values by the appeal to his own spiritual faculty, not less than to the experience of others. Mr. Jordan has the true enthusiasm of the scholar for his own chosen department of research, and he offers carefully sifted material of the greatest value for promoting it. But if " Comparative Religion " as a science is in a state of transition, it resembles the Church of England which, Archbishop Temple declared, had been going through a crisis ever since he knew it. We are told that " Comparative Religion " is emphatically a science of the twentieth century. Yet we seem to remember *vergleichende Religionswissenschaft* being worked at by Max Müller, Roth and others forty years ago. There may be more in the objection to the barbarous term " Comparative Religion " than Mr. Jordan allows. If religion could be a comparative thing, it might be open to the gibe which justified the appointment of an indifferent lecturer on the subject because he was " comparatively religious." But religion is essentially unique, overmastering and personal. True, the various forms of religion may be impartially compared, classified and estimated ; but the student who would do this without a definite personal attitude towards religion would be in the position of a cosmopolitan writing on comparative patriotism, and this we believe to be very far from the position of our author. The mass of literature which he helps us to overlook is chosen with care and reviewed with discrimination and charity.

This illuminating bibliography on a subject of first-rate importance will be indispensable to all serious students of religion.

H. U. Weitbrecht.

Comparative Religion—Its Range and Limitations. By Louis Henry Jordan. Oxford University Press. Pp. 15. 1916. 1*s*.

There is much in this monograph that is very opportune. In defining the restricted area of comparative religion, he rejects as erroneous the " boa-constrictor " theories which claim for it the swallowing of all religious and ethnological sciences. In discussing its legitimate scope, he falls into the error of denying to comparative religion the possibility of determining any comparative value of religions.

E. E. Elder.

Civilization and Climate. By Ellsworth Huntington. New Haven : University Press ; London : Oxford University Press. Pp. 333. 1915. $2.50 net.

Many of our readers are acquainted with the so-called heat belt theory referred to by Prof. Margoliouth in his recent study on Mohammedanism, which tries to account for the backward condition of Moslem lands on the basis of climate. The present volume is a scientific study of this whole subject.

In our old geographies we find maps of the physical features of the earth. More recently the distribution of plant and animal life as well as the relation to commerce have been made a special study. Dr. Ellsworth Huntington takes up the distribution of civilisation. He says : " Such matters as race, religion, institutions, and the influence

of men of genius must be considered on the one hand, and geographical location, topography, soil, climate, and similar physical conditions on the other. This book sets aside the other factors, except incidentally, and confines itself to climate. In that lie both its strength and weakness."

The chapters treat of such subjects as : " The White Man in the Tropics," " The Effect of the Seasons," " Work and Weather," " The Distribution of Civilisation," " The Conditions of Civilisation," and " The Shifting Centers of Civilisation." The facts set forth have been derived both from observation and wide reading. Among the author's earlier works " The Pulse of Asia " dealt with conditions in Central Asia as specially noteworthy, but he has also had the assistance of wide correspondence. Thirty-eight charts add to the interest of this remarkable volume.

In speaking of the conditions of civilisation, the work refers as follows to Islam : " Suppose that we make a map of religion. It will not look much like the map of civilisation, no matter which of the world's great religions we employ. Protestant Christianity, to be sure, prevails for the most part in regions which are either high or very high, although Iceland may possibly be counted as an exception. Roman Catholic Christianity, on the other hand, prevails in locations, which range from very high to very low ; and Greek Christianity from high to low. Buddhism, likewise, ranges from high in Japan to low in Tibet, while Mohammedanism never rises above medium, and in some places falls very low." But he adds : " The nature of a nation's religious faith, its form of government, its social organisation, its ease of intercourse with other nations, and various other conditions, play a fundamental part in the distribution of civilisation. Yet each is conditioned by the degree of energy possessed by a people, for if a race lacks energy, no amount of excellence along other lines will place it in the first rank. Energy, in turn, seems to depend upon climate, and thus climate becomes an essential element in determining the status of civilisation. We may well reverse our statement, however, and say that no amount of energy will make a nation great if none of its people are gifted with genius, or if it never evolves an orderly form of government or a moral code which allows a man to enjoy life, property, and home without constant fear of outsiders. Thus, the material and immaterial elements of civilisation play into each other in such a way that either seems the more important according to the angle from which we view it." S. M. ZWEMER.

The Students of Asia. By SHERWOOD EDDY. Student Volunteer Movement, New York City. Pp. 223. 1915. 50 cents.

An interesting description of the life and environment of the students of Asia, their activities, moral and religious conditions and accessibility to the Christian message. Of Mohammedanism he says, " India is the largest Mohammedan country in the world, and here, under the British Government, Mohammedans are more open to religious influence than in almost any other country. . . . Mohammedanism has a strong grip upon its members, holding its students much more closely than does Hinduism. It possesses them largely as a blind obsession that everything within Mohammedanism must be right. With a strong sense of a personal God and of a moral, very narrow and circumscribed, it fails to give victory over sin or to offer the power of progress which India needs." G. C. B.

European and Other Race Origins. By HERBERT BRUCE HANNAY, Esq., of the Inner Temple, Barrister-at-Law, etc., etc. London: Sampson, Low, Marston and Company. 1916. Pp. 490. 21*s.* net.

We hope we shall not be misunderstood if we venture to say that this is a wonderful book. It in many ways recalls to our mind the interesting and instructive works of Jules Verne. There is the same strange mixture of carefully compiled fact and ingenious fiction, the same brilliant imagination, and the same absence of all regard for such a trifling matter as probability, in the English as in the French author. If there is a difference it consists in this, that Jules Verne is far more interesting, and, if anything, more convincing. Mr. Hannay starts with the assumption that the Theosophists' amusing inventions about Atlantis, Lemuria, the Root-Races, Sub-Races and Minor Races, are historical facts, and not unsuccessfully endeavours to transmute what we know of veracious history in the alembic of his imagination into something equally worthy of belief. He sometimes surprises his readers by stating facts which he has ascertained from the latest and best sources, yet in the next sentence he draws from these (coupled with a large amount of theory, utterly devoid of authority, possibility and likelihood) conclusions which are certainly startling, if not amusing. He repeats many of the old, old Anglo-Israel "arguments" in a somewhat novel disguise, endeavouring to give them an aspect of philological if not of logical, consistency. For example, we are rightly told that the people whom the Babylonians called Gimirrâ were the Kimmerians mentioned by Herodotus; but then Mr. Hannay, in defiance of philology and history alike, assures us (p. 19) that these Kimmerians were the people whom Shalmaneser entitles Bit Khumri (House of Omri). Yet in pp. 286, sqq., our author seems to fancy he can improve upon this statement. He does not notice that, according to Herodotus (iv. 11, 12), the Kimmeriori came into Asia *from Scythia*, and even from part of what is now Europe. Anglo-Israelites seem generally to overlook this. Mr. Hannay's etymology is rather quaint. For example, he suggests that the word "Fenian" is derived from "*Phœno*"-Canaanitish (p. 24), whereas it is well known to be taken from the Erse pronoun *féin*, "self," as in "Sinn féin," "We ourselves." Such a blunder would not matter much, were it not that upon it our author founds, in some measure, his contention that the Irish Kelts are of "Phœno-Canaanitish origin." In the same way, in defiance of known facts, he supports his theory of a Hebrew colony in Spain in Solomon's time by giving the derivation of the name "Guadelquiver" as "Wadi al Hibr" (which he renders "River of the Hebrews!"), instead of "Wâdîu'l Kabîr," *the Big River* (p. 26). These are fair specimens of Mr. Hannay's etymological and logical achievements. It is "excellent fooling," almost equal to that which has been efficacious in proving that "a horse-chestnut is a chestnut horse." It is important to ascertain what is the mainstay of our author's whole contention, if it has one, in order to do full justice to it: for no reasonable man would found a system of history, largely affecting the whole human race, past and present, upon a series of false etymologies and fanciful theories. We find it in p. 8. There we read, in explanation of Gen. x. 18: "*With the* 'spreading abroad' *of these Canaanites and Hebrews*" (note that it is only the author's *conjecture* that many Hebrews took part in the migration), "*the Language of Canaan, as spoken by them, must have been equally diffused with them throughout*

Europe. The momentous nature of this great but scarcely recognised historical fact cannot be too tenaciously borne in mind ; for it is the bed-rock on which I build a considerable portion of my theoretical edifice." His " bed-rock " is, in fact, a conjecture, and he asks us to accept it as a momentous " historical fact ! " Mr. Hanney ought to have been a great poet, for—

" As imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

This is what he has attempted—in vain—to do.

W. St. Clair Tisdall.

From Moscow to the Persian Gulf, being the Journal of a Disenchanted Traveller in Turkestan and Persia. By Benjamin Burges Moore. New York and London : G. P. Putnam's Sons. 1916. $3 net.

Mr. Moore's book is in the shape of a Journal, and he is thus enabled to give his readers an exact account of things as they appeared to him from day to day on his long journey. He went to Persia through Russian Turkestan, full of bright anticipations of seeing a beautiful land, highly civilised, with grand ancient cities and wonderful scenery, being misled by Loti's picturesque descriptions of his own journey through Persia. Experience soon taught him how much reality differs from poetical fancy, and what a once civilised land becomes under Islam. As he well says : " Just because Persia was once highly civilised and filled with works of art, its ruin and filth are to-day more painful to see than any sight in countries always barbarous. The little that is left to-day she neglects or destroys, indifferent to all that once formed her glory " (p. 376). One of the main reasons of this is that Islam, by its utter want of spirituality, has led to the Atheism and shameless immorality and the despair that are the distinguishing notes of that 'Umar Khayyâm, whose quatrains, in Fitzgerald's " version," Mr. Moore so constantly quotes. He rightly points out, however, that " at least one educated Persian " (or, more correctly, *all* educated Persians) asserts that they have been " so vastly beautified by the genius of Fitzgerald as scarcely to be recognisable " (p. 137). The accounts which Mr. Moore gives of the unspeakable dirt, want of sanitation, drunkenness (pp. 190, 191), disease, and other features of the people are not in the least exaggerated. The numerous and admirable photographs with which the book is illustrated are of much interest. Anyone who has travelled over the same route (at least for the greater part of the way), as we have, will readily grant that our author's description of the scenes he witnessed is not an exaggeration. Travellers in Persia have to put up with great discomforts of many kinds. But Mr. Moore, travelling by himself, might have suffered much less than he did, had he carried very little in the way of *impedimenta*, and ridden, instead of tried to drive in broken-down conveyances, not built in or for the country, over non-existent roads. Even when he did get a mule caravan, it did not strike him to buy a horse, instead of hiring a worn-out steed. A slight knowledge of Persian would have been of more use to him than French ; and many people could have given him useful hints as to such things as skin water-bottles, which would have saved him trouble. Violence is not necessary to even a muleteer in Persia, neither are the oaths to which Mr. Moore often tells us he had recourse.

There are naturally some slight errors here and there in the book, but to only one need we refer. The English Consular guards are *not* "Hindus," as described in the picture facing p. 270, though they are Indians. Possibly this is what the author meant. His description of the aggravation of the phrase "a little farsakh," recalls very vividly our own experience in Persian travelling. He emphasises the revolting and cold-blooded cruelty to animals (and alas, not to animals only!) which everywhere prevails in the country. As Mr. Moore feels no interest in missionary work, or apparently in Christianity, we are glad that he has refrained from dealing with the subject. He is evidently unaware to what is due the great change in the Isfahânî's treatment of foreigners in recent years. Some of us could tell him.

As a general description of Persia as it is to-day we can thoroughly recommend this book. W. St. Clair Tisdall.

Black and White in South East Africa. By Maurice S. Evans. London and New York: Longmans, Green and Company. Pp. 341. 1916. 7*s.* 6*d.*

To use the author's own words in the introduction, this volume is an attempt to solve the problem of "how we are to govern and meet all our obligations to the black man, and how, in the face of our tangled environment, we are to do justice to those of our own race, especially those who are to take up the burden when we are gone." It is an endeavour "to find out what effect the contact of black and white is going to have, not only on the black man, but on those of our own race in South East Africa, to forecast, if it be possible, the dangers of such contact, and forecasting, endeavour so to rule our lives as to prevent or minimise the dangers which undoubtedly lie before us." The author thinks "that the policy of equal rights in the eye of the law, and which ignores racial differences, will not meet the case. The white man must take up his burden, and with his long political experience, place himself at the service of the black man, and with patience, foresight, and justice, map out the course he must follow."

In regard to Islam he says: "Some of those who are watching the signs of the times in Africa, predict that, before long, the religion of Islam moving gradually from North to South will find a seed-bed ready among the Abantu of the South; and think that in this will be supplied the cohesive element which will bind together all tribes and groups of the people. They point out that there is much in the religion of Mahomet that will appeal to and satisfy the race characteristics and desires of the Abantu. Much more unlikely things have happened. The Mohametans now resident in South East Africa are aliens from Asia, and the only connection between them and the natives has been one of trade—no attempt, so far as I know, has been made to proselytize. But Africa is opening fast, and in centres like Johannesburg, and ports such as Durban, are men representing many races and tribes, many cultures and religions, and in the break-up of the old, gaps are left for the entrance of the new; it is hard indeed to say how far such a contingency is possible." One circumstance which heightens the chance of Islam gaining a foothold among any black people is the Moslem's lack of scruple in making social contracts with the negro. Naturally, the Moslems, always living in such close contact with this race and being so much nearer to it in the scale of social evolution, do not entertain the same feeling toward it as do Christians." G. C. B.

On Mahdis and Mahdiism. A paper read before the British Academy. By Professor D. S. MARGOLIOUTH. Oxford University Press. 1916. 1*s*.

The word Mahdi is shown to mean "the depository of the esoteric knowledge." It was probably first applied to Mohammed bin al-Hanafiyyah, the son of 'Ali and step-grandson of the Prophet. An admirable historical survey follows of the rise of various Mahdis up to the present century. The paper is brimful of useful information.

R. F. MCNEILE.

Muhammedanismus som Verldensreligion. By Dr. FR. BUHL. Kobenhaven. Pp. 60. 1914.

Only a little book, but full of valuable material, written with the author's usual thoroughness and easy style. "Muhammedanism as a World-religion" is a rather paradoxical title when the origin and true nature of this faith is considered. The task the author has undertaken is to show why Mohammedanism has become a world-religion, despite its weaknesses by tracing it from its origin, especially emphasising its wonderful power of assimilation and the fact that it is, in reality, a distinctively liberal religion, and in its present form is a very different faith from that of Mohammed. The book is full of interesting details of the various sects, etc.

A. BUSCH.

Die Welt des Islam. Von FRIEDRICH DELITZSCH. Aus "Männer und Völker." Berlin: Ullstein. Pp. 189. 1915. Mk. 1.

Die Toleranz des Islam. Von. Prof. Dr. GIESE. Deutsche Orientbücherei von. E. JACKH: VIII. Weimar: G. Kiepenheuer. Pp. 37. 1915. 75 Pf.

Der Islam und die abendländische Kultur. Sechs Skizzen von Prof. JOSEPH HELL. Deutsche Orientbücherei von. E. JACKH: XI. Weimar: G. Kiepenheuer. Pp. 55. 1915. 75 Pf.

We call attention to these three pamphlets recently published in Germany. The first is an idealistic presentation of the world of Islam—without its dark shadows. In speaking of Christian Missions, the author asserts (p. 116): "Is the conclusion not justifiable that Christians instead of carrying on missions among Moslems should carry on missions for themselves and for Oriental Christians?" The second pamphlet deals with toleration, and is entirely from the present standpoint of German political ambitions. The third pamphlet is the most valuable, as the author writes from experience during his travels in Syria, Algeria and Egypt. He does not think it possible for reformed Islam to work out its own salvation. The religion of the masses consists in mysticism under the leadership of the dervish orders. He anticipates that the results of the present world war will be to produce a still greater gulf between educated Moslems and Christians of the West.

E. M. M.

Visits to Monasteries in the Levant. By the Hon. ROBERT CURZON, with an introduction by D. G. HOGARTH. London: Humphrey Milford. Pp. 423. 1916. 2*s*. 6*d*. net.

This is a welcome reprint of a classic among books of travel, and should be read by everyone interested in Egypt and neighbouring countries. The main object of the book is indicated by the title, but there are also chapters describing every day life in Cairo in the time of Mohammed Ali, which provide delightful reading.

R. F. MCNEILE.

English-Arabic Dictionary of Technical Terms in Mechanical and Engineering Sciences and Railway Working. By GABRIEL RAPHAEL BEY. Cairo: Al-Tewfik Press. 1916. P.T. 10.

A good supplement to modern Arabic dictionaries. The author was for many years connected with the Egyptian State Railways, and has consulted the chief technical books in English and other languages. No effort has been spared to use as far as possible words authorised by the best modern usage. A most useful manual in every way. Z.

Russia of To-day. By JOHN FOSTER FRASER. New York: Funk and Wagnalls. Pp. 296. 1916. $1.50 net.

According to this well-informed writer, many important changes have already taken place in the dominions of the Czar but others are impending, which will doubtless have their bearing on the work of evangelisation also among the Moslem population. Mr. Fraser shows that the Russian has an open mind for new ideas, is enthusiastic for co-operation, and since the war has found ideals of freedom which will abide. "When one compares the talk of ten years ago with that of to-day one is literally amazed. The Press is more frank than ever it was. Criticism of public men, Ministers—dangerous a few years back—is now as open as in England. Public meetings calling for the dismissal of Ministers have been held. Russia has had duffer Ministers whose incompetence has been proved since the war, and they have been sent about their personal business."

Speaking of the religious movements he says: "The Christian religion in Russia was grafted on to Paganism. A Moslem invader then helped to identify it with patriotism by attacking Russia and Christianity simultaneously. To-day, orthodoxy and patriotism are the same thing to the Russian masses. 'Holy Russia' means that Russia is religious and that religion is Russian." The author does not give an adequate account of the Mohammedan population, although an interesting pen picture is given of the Tartars. "The Tartars gripped Russia for two hundred years, and their mark upon the land remains in many ways; but the modern Tartar has nothing heroic about him. He is quiet, unambitious, industrious, and sometimes efficient. I have been in Tartar villages in European Russia, and it was hard to get rid of the illusion one was in the Orient." "The Bashkir," he says, "is another of the Czar's Mohammedan subjects. His name is said to mean 'Dirty head.' No wonder, since his head being shaved in childhood, he dons a skull-cap which he never removes. This race is composite of the Finn and the Mongol. They are better-looking than the Tartars, especially the women. The men wear a long white shirt and a sleeveless coat—only those of high class may wear sleeves, and these increase in size with the wearer's dignity. The women wear harem skirts and a mass of filigree jewellery by way of ornament. They are allowed to labour in the fields, and are not veiled except on special occasions." The Tartar is comparatively well-educated. In fact, literacy seems to be higher among the Mohammedans of Russia than any other people of the Moslem world. "The children stay at school till they are twelve years of age. The Mohammedan College at Ufa educates the Mullahs, and also the ordinary Tartar, who needs a higher education. Polygamy is infrequent. The family life doesn't differ greatly from that of other Russians except that the Tartar women are seldom allowed to work in the fields."

Numerous illustrations throughout enhance the interest of the volume and admirably interpret the text. S. M. ZWEMER.

Histoire de l'Empire Ottoman. By le Vte. A. DE LA JONQUIÈRE. Paris : Librairie Hachette and Cie., Boulevard Saint Germain. 2 vols. ; pp. 468 and 713. 1914. Frs. 52.

This history of the Ottoman Empire is the story of the inner convulsions of the Turkish Empire up to our day. The first edition is well-known as a standard manual and appeared in 1881. New matter has been added and the work revised. The second volume begins with the reign of Abd ul Aziz in 1862, and leads us right on to 1914. It contains most interesting pages on the long reign of Abd ul Hamid and on the hard beginnings of the Constitutional *régime*. There are over 200 pages on present conditions in Turkey, chiefly from the ethnographic point of view. A special chapter deals with the future of Turkey ; if indeed she is to have one. There is a full bibliography and six excellent maps. The book has no index but a detailed table of contents. D.

La Turquie et la Guerre. Par J. AULNEAU. Deuxième Edition Revue. Paris : Librairie Félix Alcan. Pp. 346. 1916. 3 fr. 50.

The author briefly reviews the history of the Turks in Europe, and shows how through their misrule the modern States of Serbia, Montenegro, Bulgaria, Roumania, and Greece threw off the yoke and gained their independence. The conflicts among the Great Powers over the Eastern Question and, in more recent times, the clash of Slav and Teuton interests are clearly set forth. The various reasons for the failure of the Young Turks are ably discussed. The author also makes it clear how they played into the hands of the Austro-Germans in their " Drang nach Osten " policy. He also discusses the part the Turk played in the war up to the beginning of this year, anticipates his defeat and the partition of his Empire, and concludes with some remarks on the future ownership of the Dardanelles, Constantinople, and Asia Minor.

The author agrees with Dr. Snouck-Hurgronje in holding that the Pan-Islamic bogey and the present " Holy War " were both " made in Germany."

Every French-reading person interested in the present war or in Near Eastern affairs would do well to acquaint himself with this book. I. N. CAMP.

L'Alliance Balkanique. By Iv. E. GUÉCHOFF. Paris : Hachette et Cie. Pp. 252. 1915.

The events of the past two years have turned away the attention of the world from the sudden rise and equally sudden fall of the Balkan League. This book, therefore, deals with what is now more of historical than of living interest.

The writer summarises the negotiations which led to the signing of the Bulgaro-Servian, the Bulgaro-Greek, and the Bulgaro-Montenegrin treaties, in virtue of which the four nations united in the Balkan War of 1912-13 against Turkey.

The international relations between the Allies during the war are portrayed, and it is shewn how little real nicety of purpose or mutual trust existed between the governments of these countries. Each was playing for her own hand.

The events which led to the disruption of the Alliance and the " Second Balkan War " are then discussed. The book is essential to the understanding of this period of European history, but it is not

sufficient. It is not *history*, but a historical plea for the good faith of the Bulgarian Government up to the signing of peace with Turkey.

On one point M. Guéchoff is clear and definite. The fratricidal war between the Allies was caused by the war-lords of Bulgaria, and was entered upon without the consent or even the knowledge of the then existing Bulgarian Cabinet.

M. Guéchoff was President of the Council and Foreign Minister from March, 1911, to May, 1913. He resigned when he saw that the King did not agree with him on the necessity of maintaining the Alliance intact and settling matters with Servia and Greece by arbitration. W. R. W. GARDNER.

The Blackest Page of Modern History. Armenian Events of 1915. By HERBERT ADAMS GIBBONS. New York and London: G. P. Putnam's Sons. Pp. 71. 1916. 3*s.* 6*d.*

The author knows Turkey thoroughly and also the Armenian question. This monograph is an appeal to humanity. "It is because the Armenian massacres in Turkey are clearly established, because responsibilities can be definitely fixed, and because an appeal to humanity can be made on behalf of the remnant of the Armenian race in the Ottoman Empire without the slightest suspicion of political interest, that the author deems it advisable and imperative at this moment to call attention to what is undoubtedly the blackest page in modern history, to set forth the facts, and to point out the responsibilities." Dr. Gibbons appeals to neutral nations, especially to America and the Swiss, to put an end to further massacres. "Let us think hard. And then, for God's sake, let us Act!" S. M. Z.

Aspects of the Redemptive Act of Christ. By the Rev. W. H. T. GAIRDNER. Madras: Christian Literature Society for India. Pp. 31. 1916. 2 As.

It is a pleasure to call the attention of all our readers, especially missionaries, to this able essay by one who thoroughly understands Moslem views and ways of thinking and always writes clearly and convincingly. The argument follows the lines of least resistance by treating of the death of Christ first as the fulfilment of the law that death is the gateway to life, then showing that the death of Christ was necessary because He loved His own even unto death, and that for heroic leadership such a death was the only suitable one, as well as that Christ overcame death by meeting death as victor and conqueror of its terrors. The aspect of Christ's death in its relation to sin forms, however, the climax of the argument, specially treated for Moslem readers and already available in Arabic translation at the Nile Mission Press. S. M. Z.

De Protestantsche Zending. Monographieën door Dr. A. M. BROUWER, Dr. J. W. GUNNING, A. LIMBURG, G. SIMON, Prof. Dr. J. J. P. VALETON, Jr. Zendingsbureau. Rotterdam: Rechter Rottekade 63. Pp. 458. 3 gilders.

No branch of the Christian Church has had a larger experience and more visible results in its labours among Moslems than the Reformed Church of the Netherlands. We, therefore, commend to the careful attention of every student of missions among Moslems, able to read the Dutch language, this series of monographs on the science of missions. Dr. J. J. P. Valeton writes an introductory essay on the character of Christian Missions. Pastor G. Simon writes on the position

of the missionary in native social life; A. Limburg on educational work; Dr. A. M. Brouwer on the training of missionaries. The largest number of these monographs are by Dr. J. W. Gunning, who deals with the present state of Protestant Missions in Malaysia, missionary finance, medical missions, missions and governments, the native church and the influence of missions on social conditions. The most important of these interesting monographs, in our opinion, is the able paper dealing with the difficult subject of missions and the government, a subject which will come to the front after the war, and concerning which there is much to learn from the experience of the Dutch in their colonies. S. M. Z.

Hindustani Musalmans and Musalmans of the Eastern Punjab. Compiled under the Orders of the Government of India by Major W. Fitz G. Bourne. India: Superintendent Government Printing, Calcutta. 1914. Re. 1 or 1*s.* 4*d.*

This is one of the handbooks for the Indian army, compiled under the order of the Government of India, and as a summary of facts and statistics in regard to this part of Moslem India it is excellent. The latter half of the book deals with matters that concern only army officials, such as the classes and tribes fit for enlistment, their divisions and the methods of securing recruits. The earlier part of the book deals with the history of Islam in the Eastern Punjab, the religious life of the people, their festivals, the ceremonies observed at birth, marriage and death, village life, dress, food, etc. Chapter VII. gives an account of the two main classes of Mohammedans, namely, the descendants of the original invaders, and the "converted Musalmans" —*i.e.*, those of indigenous Hindu origin converted to Islam. A detailed account of both is given. "The Sayads, meaning 'Lord,' call themselves descendants of Hassan and Husain, the sons of Ali, the fourth Khalifa. They are chiefly of Perso-Arabic origin, and entered India, some with Mahmud of Ghazni, some with Tamerlane, and some with less notorious invaders. They are mostly Shiahs, and are more adverse to widow-marriage than any other Musalman" . . . The qualities ascribed to them at the present day are, "Pride, thriftlessness and laziness. Bad landlords, they are worse tenants, conceiving it derogatory to their gentility and blood to devote themselves to any industry. Their hereditary bravery has never been impugned." Other classes of original Moslem invaders are similarly described. The principal classes of original Moslems are the Sayads, Shekhs, Moghuls and Pathans. The principal classes of converted Moslems are the Rahputs, the Jats, the Gujars and the Meos. S. M. Zwemer.

The Holy Land of the Hindus, with seven letters on religious problems. By the Rev. Robert Lee Lacey. London: Robert Scott, Paternoster Row. Pp. 246. 1913. 3*s.* 6*d.* net.

Most of the articles contained in this book have appeared in missionary periodicals. The chapters treat of missionary problems and results in Orissa. In this part of India the Moslem problem is neither large nor acute. Out of nearly 14,000,000 people in the Central Provinces and Behar only 564,909 are Moslems. "England," says the author, "has dealt generously by Orissa in all that pertains to the material welfare of the people—how generously only those can form a conception who have consulted the necessary records. Under Moghul, Mohammedan, Mahratta, the country had bled to death, but she is recovering now, and on the way to become a fair province, if still poor." Z.

The Harim and the Purdah. By ELISABETH COOPER. Illustrated. London, Adelphi Terrace: T. Fisher Unwin, Ltd. Pp. 309. 1915. 10*s*. 6*d*. net.

This book of studies of oriental women will be welcomed by all who have any interest at all in their Eastern sisters. The author possesses to a singular degree the gift of describing vividly what she has seen and heard on her travels in Eastern countries. She presents the eastern woman to us in her own realm, the realm of the home, which has left her a victim of ignorance and superstitions. The thoughts, hopes and ambitions of every oriental woman from Algiers to Tokio are marriage and motherhood. The one great cry that comes from the heart of each one being "Give me sons." So, the author pictures to us the various ceremonies that accompany these events of her life.

The book has a message for all educationalists. We are all aware of the fact that an ocean separates the mind of the woman of the Orient and that of the woman of the Occident, but the woman of the Orient is awakening. In what way are we to help her? The spread of Islam throughout the East is the cause of the special sufferings of woman. The Moslem woman suffers physically, mentally and spiritually from her religion. Can we not bring relief to her suffering? Is not education one of the opportunities to reach Islam?

Not the traveller—however clever at discernment—but the missionaries who live daily among these women can really give us the story of the Harim and the Purdah. To such the veil is sometimes lifted and hearts laid bare. To others, as Mrs. Cooper says, "The ocean that geographically divides the East from the West is not more wide nor deep than is the invisible ocean between the minds of the woman of the Orient and the woman of the Occident. . . . I thought many times in my long residence in the East that I had really entered into the life and understood the thoughts, hopes and ambitions of the Eastern woman, when at some thoughtless word or action on my part a wall of fog would come between us, with a thick, impenetrable, blanket-like mist, made up of custom, tradition, and the results of environment, and when it would lift we would find our little boats far from each other on a sea of mutual misunderstanding." F. J. DUPRE.

More Tales from the Arabian Nights. By FRANCES JENKINS OLCOTT. New York: Henry Holt and Company. Pp. 274. 1915. $1.50.

A delightful collection of stories from the Arabian Nights Entertainments for young people, including several old favourites along with some new tales. They are based on Lane's scholarly version, except in the case of two tales, "The Story of Prince Ahmed" and "The Story of the Princess Periezade," which are edited from the version of Jonathan Scott's translation from the French of Galland. These stories are full of that detail which gives delight, and dwell upon the Arabic virtues of reverence for God's power, respect for old age, and hospitality, all the coarseness of the original having been omitted.

B.

A'eesha of the Bosphorus. By STANWOOD COBB. Boston: Murray and Emery Company. Pp. 157. 1915. $1.00 net.

The story of a pretty romance between a young American professor and a young Turkish girl, a graduate of the American College for Girls. While the story itself is very well-written, the attitude taken toward Mohammedanism is idealistic rather than practical. B.

SURVEY OF RECENT PERIODICALS

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I. GENERAL.

Hindus and Muhammadans. By G. C. Whitworth, I.C.S. (retired). *Journal of the East Indian Association*, London. APRIL, 1916. A paper read before the E.I.A. in December, 1915, to show how much there is in common between the two communities in India in origin, in practice, and in interest. "There is little ground for the belief sometimes expressed that the differences of Hindus and Muhammadans are a bar to the founding of an Indian nationality, I mean a true nationality. . . ."

The Common Origin of the Religions of India. By Sir Guildford Molesworth, K.C.I.E. *Asiatic Review*. MAY 15th, 1916. A paper read before the East Indian Association, London, in March, 1916, and leading to the conclusion that Hinduism, Buddhism and Mohammedanism, "though now debased and overlaid with various accretions of mediæval growth, have the same common origin, and were in fact originally identical, that their God was our God." An appeal for a wider view of that which is good in Indian religions.

II. SOURCES OF ISLAM IN ARABIA.

III. HISTORY OF ISLAM UP TILL RECENT TIMES.

The Peace Metropolis of the World. By Maulvi Muhamad Ali. *Islamic Review*, Woking. AUGUST, 1916. An historical account of the inviolability of Mecca.

IV. KORAN, TRADITIONS, THEOLOGY, ETC.

V RELIGIOUS AND SOCIAL LIFE OF ISLAM.

The Muslim University Movement. By Saiyid Abdul Laitif. *Indian Review*, Madras. MAY, 1916. An historical account of the Aligarh movement.

Das Bildungswesen in der Turkei. Von Schulrat Eberhard (i., ii.). *Evangelisches Missions-Magazin*, Basel. JULI-AUGUST, 1916.

South Indian Musalmans and Education. By Saiyid Abdul Laitif. *Indian Review*, Madras. JUNE, 1916. Shows how a new era dawned for the Musalmans of South India when the All-India Mohammedan Education Conference came to Madras in 1901. "The Musalmans are gradually awakening. Though in higher education they are still very backward, in elementary and secondary education they are making a fairly good progress."

East and West. By Earl Cromer. *Quarterly Review.* JULY, 1916. An interesting comparison of the differences of mentality which cause the writer " not despondency because Easterns and Westerns understand each other so little, but rather one of surprise that the misunderstandings are not more complete and profound than is actually the case." A number of references to Egyptian mentality in particular are included.

VI. POLITICAL RELATIONSHIPS.

The Gulf of Alexandretta. By W. J. C. *Blackwood's Magazine.* JUNE, 1916. An estimate of the future political importance of the Gulf : " if at the present time it is the most vital spot in the Turkish Empire outside the capital, not less but more so will it be a vital point in any conceivable new order of things that shall follow the war. You cannot well over-estimate what that importance will become, if you consider the commercial and other developments likely to take place in the future between the Ægean and the Persian Gulf. You may in any case be glad that Cyprus continues to be a British possession."

The Sultan of Turkey and the Caliphate. By * * *. *Contemporary Review.* AUGUST, 1916. Some account of the theory of the Caliphate, the historical phases through which it has passed and the actual religious practice in connection with the spiritual leadership.

VII. HISTORY OF MOHAMMEDAN MISSIONS.

Harim Work, or Work among Women, of the American United Presbyterian Mission. By Miss M. O. Finney. *Blessed be Egypt.* JULY, 1916.

Armenian Missionaries to Moslems. By Rev. E. E. Calverley. *Christian Intelligencer,* New York. MAY 31st, 1916. Some account of the Armenian workers in the Arabian Mission of the Dutch Reformed Church of America.

A Land Closed to Christians. By Dr. M. K. S. Holst. *Missionary Review of the World.* JUNE, 1916. A study of Afghanistan continued from May, 1916.

Opposing Forces in Persia. By a Missionary in Urumia during the massacres. *Missionary Review of the World.* AUGUST, 1916. Impressions of the crisis and the standing of the American Mission.

The Future of Mesopotamia from a Missionary Standpoint. By F. Johnson, M.B. *The East and the West.* JULY, 1916. A general account with special reference to the outlook for Missions : " From my experience I should say it is not difficult to evangelise the Arabs, for, as a people, they are ready listeners ; their conversion, however, is quite a different matter, for, of all Mohammedans, they are perhaps the most jealous of the pre-eminence of the Prophet who sprang from their race."

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INDEX TO VOLUME VI.

—:o:—

LEADING ARTICLES.

		PAGE
Ahmad, The Koran according to	...R. F. McNeile	170
Ahmadiya Movement To-day, The	...H. A. Walter	66
'Akika Sacrifice, The	...S. M. Zwemer	236
Ali Dinar of Darfur, The Miracles of ...	L. B. Jureidini	409
Arabia, The Bible in	... F. J. Barny	263
Arabic Versions of the Bible...	...Robt. Kilgour	383
Armenian Atrocities and the Jihad, The ...	... C. D. Ussher	140
Bankipore, The Oriental Public Library at	J. Ireland Hasler	57
" Begotten not Made "	D. B. Macdonald	18
Bengal, Educated Moslems in	L. Bevan Jones	228
Bhopal as a Moslem Centre	" A Resident "	357
Bible in Moslem Lands, The	A Symposium	263
Bombay, Moslem Missions in the Diocese of	... H. J. Smith	12
Congo, Islam on the	W. J. W. Roome	282
Darfur, The Miracles of Ali Dinar of ...	L. B. Jureidini	409
Doctor as Preacher, The	... J. D. Frame	183
Doctrine of the Unity in Trinity, The	W. H. T. Gairdner 28,	127
Educated Moslems in Bengal	L. Bevan Jones	228
Egypt, The Bible in	... C. T. Hooper	271
Familiar Spirit or Qarina, The	...S. M. Zwemer	360
Future of Persia, The...	Napier Malcolm	42
How Christ won my heart	" An Indian Convert "	79
India, The Problem of Islam in	A. J. P. French	4
Islam in Manchuria	... J. W. Inglis	296
Islam in Nubia	... Dr. Fröhlich	156
Islam in South America	...S. M. Zwemer	144
Islam on the Congo	W. J. W. Roome	282
Judaism and Islam, Woman in	... P. Nyland	291
Koran according to Ahmad, The	...R. F. McNeile	170
Manchuria, Islam in	... J. W. Inglis	296
Medicine in Persia	... J. D. Frame	415
Miracles of Ali Dinar of Darfur, The ...	L. B. Jureidini	409
Mohammedan Conference at Peking, A ...	Chas. L. Ogilvie	301
Mohammedan Imam's Discovery of Christ, A	...Jas. L. Barton	389
Morocco, The Bible in	...Robt. Steven	279
Moslem Missions in the Diocese of Bombay	... H. J. Smith	12
Moslem Philosophy of Education	Miss E. W. Putney	189
Moslem Women in Sindh	Mrs. Brenton-Carey	175
Nationalism and War in the Near East ...	...Sir V. Chirol	179
Nubia, Islam in	... Dr. Fröhlich	156
Oriental Public Library, Bankipore... ...	J. Ireland Hasler	57
Peking, A Mohammedan Conference at ...	Chas. L. Ogilvie	301
Persia, Medicine in	... J. D. Frame	415
Problem of Islam in India, The	A. J. P. French	4
Punjab, The Bible in the	W. H. L. Church	275
Qarina, The Familiar Spirit or	...S. M. Zwemer	360
Sin and Grace in Mohammedanism	... D. Bakker	394
Sindh, Moslem Women in	Mrs. Brenton-Carey	175
Source and Character of Oriental Music, The	W. H. T. Gairdner	347
South America, Islam in	...S. M. Zwemer	144

LEADING ARTICLES—*continued.*

		PAGE
Spiritual Guidance in Islam	Walter M. Patton	375
Transfer of Allegiance, The	W. A. Rice 116,	253
Turk in History, The	J. H. Whitehouse	48
Twentieth Century View of Christ, A ...	Moh. Farid Wajdi	401
What the Faith of a Moslem Woman lacks	Miss M. L. Johnston	340
Woman in Judaism and Islam	P. Nyland	291

NOTES ON CURRENT TOPICS.

Afghan on the War, An	201
Ahmadiya Propagandism in East Africa	199
Allah in China...	421
Animistic Practices in Arabia	86
Arabia, Animistic Practices in	86
Arabic Literary Association in London, An	432
Armenian Massacres, Indian Protest against	312
Armenians, The suffering	93
Assiut College as a Factor in the Kingdom...	314
Australia, Islam in Perth	429
Australia, The Moslem Population of	429
Authorised English Koran, A new	84
Baluchistan in Wartime	313
Baptisms at Constantinople	316
Benefit Performance at the Theatre for Al-Ahzar Students, A ...	311
Bible at the Cross Roads, The	200
Bishop Brent among the Moros	425
Bosnia, The Mohammedans of	428
Capital of Nigeria, The new	315
China, Allah in	421
China, The Moslems in	205
China, Tract Distribution in...	419
Chinese Mosques, Visit to	419
Christian Population of the Dutch East Indies	430
" Conscience Clause " in Mombasa, The	314
Constantinople, Baptisms at...	316
Cyrenaica, The Dead Hand of Islam in	426
Day of Opportunity in Java, A	206
Divorce Evil, The	427
East Africa, Ahmadiya Propagandism in	199
East Africa, The Future of	85
Educated Moslem Woman on the New Testament	84
Egyptian Ghost Story, An	205
Fall of an Arabic Paper, The...	198
Famous German Orientalists killed in Action	84
France and Islam	198, 316
French North Africa, Islam and the Confraternities in	317
Future of East Africa, The	85
Germans who deplore the massacres	427
Germany, Mosques in	94
Glimpse of Islam in Hupeh, China, A	206
Holding the Trenches at Kairouan	87
Holy War made in Germany, The	321
Holy War Proclamation, A	200

NOTES ON CURRENT TOPICS—*continued.*

PAGE
Hospital Ship for the Sulu Islands 312
How the Message is reaching the Moors 196
How to learn " the Tongue of the Angels " 432
Hupeh, China. A Glimpse of Islam in 206
India, Moslem Education in 424
India, The Moslem University for 424
Indian Government and Moslems, The 88
Indian Indentured Labour 321
Indian Moslems and Armenian massacres 201
Indian Protest against the Armenian massacres 312
Indians in Zanzibar 425
Islam and the Confraternities in French North Africa 307
Islamic Pulpit, The 320
Islam in Perth, Australia 429
Is this Sarcasm ? 199
Ispahan, Temporary Withdrawal of the C.M.S. from 92
Java, A Day of Opportunity in 206
Kaironan, Holding the Trenches in 87
Kansu, China, as a Strategic Moslem Centre 89
Kansu, Notes on the Moslems of South East 422
King Offa's Arabic Coin 431
Koran at the Front for Moslem Troops, The 204
" Land of Darkness " of the Arab Geographers, The 312
Late News from Persia 430
Light in Nigeria 315
Mecca as a Fulcrum for the Allies 204
Mesopotamia, The Bible in 202
Mohammedan Ladies organise 425
Mohammedans of Bosnia, The 428
Moors, How the Message is reaching the 196
Moros, Bishop Brent among the 425
Moslem Education in India 424
Moslem League Conference, The 204
Moslem Population of Australia, The 429
Moslems in China, The 205
Moslems in the Russian Empire 203
Moslems of N.W. China, Among the 89
Moslems of S.E. Kansu, Notes on the 422
Moslem University for India, The 424
Mosque at Petrograd, The 313
Mosques in Germany 94
Need of Prayer, The 87
New Bible Translations 322
Nigeria, Light in 315
Nigeria, The New Capital of 315
Northern Nigeria 88
Not " converted to Islam " 428
" Old Wives Fables " in Tunisia 318
Persia, Late News from 430
Persia, Situation in West 90
Persian Rival to Jesus and his American Disciples, An 203
Petrograd, The Mosque at 313
Plagiarized Translation of the Koran, A 311
Present Conditions in the Sahara 196

NOTES ON CURRENT TOPICS—*continued.*

	PAGE
Right Method, The	319
Roman Catholic Writer on the Armenian Church	320
Russian Empire, Moslems in the	203
Sahara, Present Conditions in the	196
Situation in West Persia	90
Suffering Armenians, The	93
Sulu Islands, A Hospital Ship for	312
Temporary Withdrawal of the C.M.S. from Ispahan	92
Tract Distribution in China	419
Tracts for Moslems in North African Colloquial	195
Turkey's Triple Tragedy	200
Visit to Chinese Mosques, A	419
War viewed from Kabyle, The	318
When was Mohammed born ?	319
Whitewashing Mohammed's Companions	423
Woman Historian of Egypt, A	198
Zanzibar, Indians in	425

BOOK REVIEWS.

Aescha of the Bosphorus	S. Cobb	445
Al-Koran—an Urdu Translation	Ahmad Shah	216
Alliance Balkanique, L'	Iv. E. Guéchoff	442
Ancient Coinage of Southern Arabia	G. F. Hill	103
Arabic (Egyptian) Self-taught	Capt. C. A. Thimm	106
Arabic (Syrian) Self-taught	A. Hassam	219
Armenians, The	C. F. Dixon-Johnson	331
Armenia's Tragic Story	W. Ll. Williams	101
Aspects of Mysticism in Islam, Some	F. Lamplugh	105
Aspects of the Redemptive Act of Christ	W. H. T. Gairdner	443
Bahaism and its Claims	S. G. Wilson	325
Ban of the Bori, The	Major A. J. N. Tremearne	207
Bibilical Discoveries in Egypt, Palestine and Mesopotamia	J. Politeyan	106
Black and White in South East Africa	M. S. Evans	439
Blackest Page of Modern History, The	H. A. Gibbons	443
Bonaparte et l'Islam	C. Cherfils	217
Caliphate, The	Sir Wm. Muir	209
Caliph's last Heritage, The	Lt.-Col. Sir M. Sykes	209
Casablanca et les Chaouia		104
Christian Literature on the Mission Field	J. H. Ritson	218
Church Missionary House, The	I. H. Barnes	106
City of the Dawn, A	Robt. Kearle	327
Civilisation and Climate	Eliz. Huntington	435
Cœur du Maroc, Au	L. Botte	208
Comparative Religion : its Adjuncts and Allies	L. H. Jordan	434
Comparative Religion : its Range and Limitations.	L. H. Jordan	435
Constantinople : Old and New	H. G. Dwight	100
Converts through Medical Work	S. W. W. Whitty	105
Cyprus	Col. A. O. Green	217
Dardanelles, The	Author of " The Real Kaiser "	104
Dawning of the Morning, The		106
Derniers Massacres des Arméniens, Les	H. A. Gibbons	331
Diwan of Inayat Khan	J. B. Westbrook	105

BOOK REVIEWS—*continued.*

		PAGE
Eastern Libyans, The	O. Bates	106
Egyptian (Arabic) Self-taught	Capt. C. A. Thimm	106
English-Arabic Dictionary of Technical Terms in Mechanical and Engineering Sciences	G. Raphael Bey	441
Espiritu del Beato Ramon Lull	D. Jaims Borras, Y. Rullan	103
European and other Race Origins	...H. B. Hannay	437
Forty Years in Constantinople	... Sir E. Pears	212
Foundations of the Ottoman Empire, The ...	H. A. Gibbons	330
From Moscow to the Persian Gulf	...B. B. Moore	438
Guerre Turko-Balkanique, La ...	Lt.-Col. Bonçabeille	212
Harim and the Purdah, The	... Eliz. Cooper	445
Hindustani Musalmans and Musalmans of the Eastern Punjab	Major W. Fitz G. Bourne	444
Histoire de l'Empire Ottoman ...	Vte. A. de la Jonquière	442
History of Christian Missions, A	Chas. H. Robinosn	102
History of Religions. Vol. I.	...G. F. Moore	329
Holy Land of the Hindus, The	... R. L. Lacey	444
Islam und die Abendländische Kultur, Der ...	...J. Hell	440
Kartawidjaja	...Br. Schröder	215
Khassonké, Les	Chas. Monteil	208
Kingdom of Demons	"T. Y."	215
Kitâb al-Luma' fi'l Taṣawwuf of Abú Nasr' Abdullah b'Ali al-Sarráj al-Túsí...	R. A. Nicholson	326
Language Families of Africa, The	A. Werner	328
Libre de Blanquerna	M. Salvador Galmes	103
Lord Kitchener and his work in Palestine	S. Daiches	218
Mahdis and Mahdism, On	D. S. Margoliouth	440
Maqamat of Badi' Al-Zaman Al-Hamadhani, The	W. J. Prendergast	323
Maria S. Y. et R. Pontifice en las Obras del Bto. Ramon Lull ...		103
Mary Bird in Persia	Clara C. Rice	214
Massoud the Bedouin...	A. P. Carhart	329
Midden-Celebes-Expeditie	E. C. Abendanon	326
Minhaj et Taliban	Nawawi	96
Modernizing the Orient	C. S. Cooper	220
Mohammed or Christ	...S. M. Zwemer	213
More Tales from the Arabian Nights ...	... F. J. Olcott	445
Muhammad in Islam	... W. Goldsack	327
Muhammedanismus som Vereldsreligion	Fr. Buhl	440
Music and Musical Instruments of the Arab	F. Salvador-Daniel	433
Near East from Within, The...	... Anon.	101
New Map of Europe, The	H. A. Gibbons	100
Principles of Muhammadan Law	F. B. Tyabji	96
Promotion of Learning in India during Muhammadan Rule	N. N. Law	433
Protestant Missionary Directory of India	J. Inglis	216
Protestantsche Zending, De	A. M. Brouwer and others	443
River War, The	Winston Churchill	99
Russian Turkestan, In	A. M. Meakin	104
Russia of To-day	... J. F. Fraser	441
Students of Asia	G. Sherwood Eddy	436
Sudan and its Evangelisation, The	D. N. MacDiarmid	220
Syntax of Colloquial Pashtu... ...	Major D. L. R. Lorimer	326
Tales of the Arabs	M. E. Hume-Griffith	106
Talks by Abdul Baha given in Paris ...	... ...	105
Toleranz des Islam, Die	Professor Giese	440

BOOK REVIEWS—*continued.*

		PAGE
Turquie et la Guerre, La	J. Aulneau	442
Unity and Missions	A. J. Brown	103
Visits to Monasteries in the Levant... ...	Hon. Robt. Curzon	440
Welt des Islam, Die	...Fr. Delitzsch	440
Wie stellen wir uns zur Welt des Islam ?	Fr. Würz	333
Wonderland of Egypt, The	P. R. Salmon	106

CONTRIBUTORS.

Bakker, D.	394
Barny, F. J.	263
Barton, Jas. L.	389
Boyd, Miss E. I. M....	102, 106, 214
Brenton-Carey, Mrs.	175
Burkert, G. C.	220, 329, 331
Chirol, Sir Valentine...	179
Church, W. H. L.	275
Dupré, Miss F. J.	208, 217
Frame, J. Davidson	183, 415
French, Arthur J. P.	4
Fröhlich, Dr.	156
Gairdner, W. H. T.	28, 127, 347, 433
Hasler, J. Ireland	57
Hooper, C. T....	271
Inglis, J. W.	296
Johnston, Miss Margaret L.	340
Jones, L. Bevan	228
Jureidini, L. B.	401
Kilgour, Robt.	383
Lucknow, The Bishop of	107
Macdonald, Duncan B.	18, 82, 308
McNeile, R. F.	170
Malcolm, Napier	42
Margoliouth, D. S.	212, 433
Nyland, P.	291
Ogilvie, Chas. L.	301
Patton, Walter M.	375
Putney, Miss E. W.	189
Rice, W. A.	116, 253
Roome, Wm. J. W.	282
Smith, H. J.	12
Steven, Robt....	279
Tisdall, W. St. Clair... ...209, 217, 218, 324, 331, 333, 437, 438	
Trowbridge, Stephen van R.	105, 213, 330
Ussher, C. D....	140
Wajdi, Mohammed Farid	409
Walter, H. A.	66
Whitehouse, J. H.	48

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